

A

# PARAPHRASE

With Notes, on the

## *ACTS of the Apostles,*

And upon all the

## EPISTLES OF THE

# New Testament,

Being a compleat SUPPLEMENT to

Dr Clarke's PARAPHRASE on the Four Gospels.

WITH

A Short PREFACE to each EPISTLE, shewing the Occasion and Design of it; the several ARGUMENTS set at the Head of each Chapter; and a GENERAL INDEX to all the Principal Matters, Words, and Phrases of the NEW TESTAMENT, excepting the Revelation.

---

For the Use of Families.

---

By THOMAS PYLE, M.A.

Minister of Lyn-Regis in Norfolk, and Prebendary of the Cathedral Church of Sarum.

---

VOL. II.

---

THE FOURTH EDITION.

---

LONDON:

Printed for R. WARE, J. & P. KNAPTON, D. BROWNE, T. LONGMAN,  
C. HITCH, J. HODGES, S. AUSTEN, J. and J. RIVINGTON, and  
M. COOPER. MDCC L.





TO THE  
Right Reverend Father in GOD  
*CHARLES,*  
Lord Bishop of NORWICH,  
A N D  
Clerk of the Closet to His MAJESTY.

MY LORD,

**N**O T only the Relation  
I have the Happiness  
to bear to You, as *my*  
Reverend *Dioceſan*, but the just  
Sense I ever had of that truly  
Reli-

Religious Wisdom You have exerted as a Bishop of this *Church*; and the difficult and constant Part You have acted in *Parliament*, under the most critical Juncture of Affairs, may, I hope, warrant my Address of the following Papers to You.

Your Lordship's great Abilities, and known Disposition for advancing of whatever tends to good Learning, real Piety, and the true Interests of our Reformed Religion, is what gives heart to any sincere (tho' but mean) Contributor, to sue for Your favourable Protection.

MY LORD, These Papers being a *Supplement* to the Work  
of

of a Pen so much Superior in every Qualification, make their Approach to you with a perfect Sense how little Comparifon there is between that Happy *Beginning*, and this Imperfect *Continuation* of so useful an Undertaking. They skreen themselves therefore under Your Lordship's Goodness and Candour; Virtues that always incline the most Able and Judicious Minds to Veil the Defects of what is honestly design'd for a General Good. They come also as the slender Tribute of One thankful for the Countenance and Respect You have been hitherto pleased  
to

to favour Him with, and ever desirous to improve all the Instances of it to the Honour of GOD, and the Benefit of our Holy Religion, by a more chearful Application to the Studies of his Calling, and the Duties of his Station.

Now that GOD, the Saviour of his Church, would grant to Your *Lordship*, and the rest of our Spiritual *Fathers*, who have had the Judgment to Discern, and the Courage to Defend, the real Interests of our Church and State, a prolonged and happy Life; wherein to reap the present and due Reward of Universal Honour, Esteem, and Reverence,  
and

and which may terminate in the late, but sure, Enjoyment of those consummate Glories, that are the future Portion of Great and Good Men, is the most hearty Prayer of,

*My L O R D,*

*Your Lordship's*

*Most obliged, and*

*bumble Servant,*

THO. PYLE.

## Individual work

John J. Gillo Reilly

French oldman



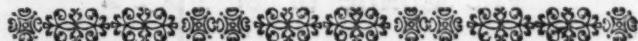
A  
**P A R A P H R A S E**  
ON  
The Epistle of St PAUL  
TO THE  
*G A L A T I A N S.*

## *The PREFACE.*

O R the chief Observations that are to let the Reader into the *main Argument* of this Epistle, I refer him to the Preface of the Epistle to the *Romans*. Of those Questions which he there finds to be the Subject of them both, this one is more particularly handled in *This Letter* against the *Jewish Christians*, viz. *Whether Circumcision and the full Observation of the Ceremonial Law of Moses, were necessary to the Salvation of a Christian Convert?* All I now further observe is, The same Factious and Calumniating Spirit of these *Jewish Zealots* of *Galatia*, with those of *Rome* and *Corinth*, the better to insinuate themselves with some People, they sug-

**B** gested.

gested St Paul to be, at the Bottom, a Favourer of the *Jewiſh Law*; but to others that knew him better, they represented the Apostle as one not immediately Commissioned by *Christ*, as *Peter, James, and John, &c.* were; but to be an Apostle at *second-hand*: Thus derogating from the Authority of his *Commission*, and the Certainty of his *Doctrine*. This will give the Reader the true Spirit of the several Expressions which tend to vindicate both his *Apostleship*, and the Sincerity and Consistency of St Paul's Behaviour in the Controversy handled in this Epistle; as of *Chap. i. 1, 8, 9, 10, &c.* to the End; the whole *second*, and the twelve first Verses of the *fifth Chapter*, with the 13th and 17th Verses of the *sixth Chapter*: In the two latter of which Chapters are some *Practical Exhortations*, designed chiefly against the Animosities and great Partialities that this Dispute had bred and ripened among them.



## C H A P. I.

## The ARGUMENT.

\* This Epistles was written in or about the Year of our Lord 58.

+ See the Preface.

A.D. 58.

**P**AUL an Apostle, not of men, neither by man, but by \* Jesus Christ, and God the † Father, who raised him from the dead.

I Paul who am a Christian *A-*  
postle, not by any Favour or  
Authority of *Men*, nor receiving  
my Commission by the choice of  
the other *Apostles*, as *Matthias*  
did; but having it from the ex-  
traor-

traordinary \* and express Revelation of Jesus Christ A.D. 58.  
himself, and God the † Father, who raised him from the Dead.

\* Acts ix.  
xxii, & xxvi.  
† Acts xxii.  
Chap. 14, 15.

2 And all the brethren which are with me, unto the churches of Galatia:

3 Grace be to you and peace, from God the Father, and from our Lord Jesus Christ.

4 Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:

is justly to fall upon the vicious and obstinate Unbelievers || of the present Age.

5 To whom be glory for ever and ever. Amen.

6 I marvel, that ye are so soon removed from him that called you into the grace of Christ, unto another gospel.

and be brought to the Jewish Ceremonies, as a Christian Doctrine; whereas there is no such Matter. The Christian Religion is the only sufficient Foundation of your Justification and Happiness.

2, 3. Send this Epistle to the Churches of Galatia, wishing you all Favours and Blessings from God the Father, and our Lord Jesus Christ; as do also the Christian Brethren that are with me here at Rome.

4. Wishing you, I say, the Blessings of Christ Jesus, who, according to the merciful and gracious Purpose of God, and the Predictions of his Prophets, gave himself a Sacrifice for our Sins, to redeem us from the Punishment and Condemnation that

5. For which Mercy be he praised and glorified for ever and ever! Amen.

6. He therefore being the only Saviour by whom we obtain Pardon and Redemption, I am amazed to hear you should, so soon after your Conversion, be thus changed in your Belief of this grand Article,

embrace the Necessity of observing the Jewish Ceremonies, as a Christian Doctrine; whereas there is no such Matter. The Christian Religion is the only sufficient Foundation of your Justification and Happiness.

---

|| Ver. 4. From this present evil World, or rather *ἀιώνα*, the present Age. The Sense being the same with that of Acts ii. 47. *this unoward Generation.*

*A.D. 58.* 7 Which is not another ; but there be some that trouble you, and would pervert the gospel of Christ.  
pervert the *Gospel Doctrine*, and model your Principles to their own private Interests and ambitious Purposes.

8 But though we, or an angel from heaven, preach *any other gospel* unto you, than that which we have preached unto you, let him be \* accursed.

*Faith.* So far from Were any one *Apostle*, nay, or (were it possible) should an *Angel* from Heaven be supposed to preach a thing so contrary to the *Doctrine* I at first delivered to you, he ought to be rejected and called \* accursed.

\* Ver. 8, 9.  
Rom. ix. 3.  
<sup>1</sup> Cor. xvi.  
22.

9 As we said before, so say I now again, If any man preach any other gospel unto you, † than that ye have received, let him be \* accursed.

10 For do I now persuade men, or God ? or do I seek to please men ? for if I yet pleased men, I should not be the servant of Christ.

his faithful *Apostle* ; method ; and were that my Principle, I need never to have turn'd

7. There can be no other : Nor could you have been persuaded there was, unles by the fly Insinuations and false Suggestions of designing Men ; whose Art and Busines is to

8. The better to gain their Ends upon you, those *Judaizing Teachers* would have you believe, that not only *Peter* and the other *Apostles*, but I myself also do sometimes preach up the *Jewish Law*, as absolutely necessary along with the *Christian*

it, that I now solemnly pronounce, that not only *Peter* and the other *Apostles*, but I myself also do sometimes preach up the *Jewish Law*, as absolutely necessary along with the *Christian*

9. And, to show you I speak it not hastily, but with all deliberation and sincerity, I repeat it again, Should an *Apostle*, or even an *Angel*, preach any thing so derogatory to, and wide of, the true *Gospel Doctrine*, let him be \* accursed.

10. As to my self, should I do it, I know it would gain me the favour of a Sett of *Men*, the *Jewish Zealots* ; but I hope you have no reason to think the design of my Ministry is to curry favour with *Men*, but to discharge my Duty to *God*, as which I could never do by that Method, I need never to have turn'd

---

† Ver. 9. *Any other Gospel than that ye have received, w<sup>ay</sup> ὁ ἀπελαύνει, any thing beside or more than ye have received from the Apostles : viz. any thing as necessary to Salvation.*

## Ch. I. Epistle to the GALATIANS.

5

turn'd *Christian* \*, and suffered so much as I have done for *A.D. 58,*  
the sake of that Profession.

\* Cap. v.  
12. & vi.  
12.

11 But I certifie  
you, brethren, that  
the gospel which was  
preached of me, is not  
after man.

12 For I neither  
received it of man,  
neither was I taught  
it, but by the re-  
velation of Jesu Christ.

13 For ye have  
heard of my conver-  
sation in time past, in  
the Jews religion,  
how that beyond mea-  
sure I persecuted the  
church of God, and  
wasted it.

Faith with uncommon Fury and Cruelty.

14 And profited in  
the Jews religion, a-  
bove many my equals  
in mine own nation,  
being more exceed-  
ingly zealous of the tra-  
ditions of my fathers.

15 But when it  
pleased God, who se-  
parated || me from my  
mother's womb, and  
called me by his  
grace,

16 To reveal his  
Son in me, that I  
might preach him a-  
mong

11, 12. And as to their dispa-  
ragement of my Apostolical Com-  
mission, or my Doctrine, because it  
may not suit with their Prejudices or  
Designs; be you fully assured, I re-  
ceived my Commission from no *Man*,  
from no other *Apostles*, but had both  
*that* and the *Doctrine* I preached to  
you, from the immediate Revelation  
of *Jesu Christ* himself.

13. Nor indeed can you well  
think such a Bigot as I should be  
converted at all, much leis turn an  
*Apostle of his Religion*, by any but  
*extraordinary Means*. For you must  
have heard what a raging *Zealot* for  
the *Jewish Religion* I formerly was;  
and how I persecuted the *Christian*

14. I was, you know, noted a-  
bove any Man of my Age and  
Standing, for Learning in, and Zeal  
for, the *Jewish Traditions and Do-  
ctrines*.

15, 16. My Conversion there-  
fore is wholly attributed to a divine  
and extraordinary Favour, originally  
intended to me by God. And,  
accordingly, when it pleased God  
thus miraculously to convert, and  
commission me to be a Preacher of  
his Gospel to the *Gentile World*, I  
made

B 3

---

|| Ver. 15. Who separated me from my Mother's Womb. See  
Jerem. i. 5.

A.D. 58. mong the heathen, immediately I conferred not with flesh and blood :

17 Neither went I up to Jerusalem, to them which were apostles before me, but I went into Arabia, and returned again unto Damascus.

#### Order or Authority

18 Thenafter three years I went up to Jerusalem, to see Peter, and abode with him fifteen days.

Account I gave him of the Manner and Circumstances of my Call to that Office; and with him I stayed, not to receive any Authority from him, but only to converse with him, for about fifteen Days.

19 But other of the apostles saw I none, save James the Lord's brother,

not be supposed to derive my Commission from the Apostolical College.

20 Now the things which I write unto you, behold, before God, I lie not.

21 Afterwards I came into the regions of Syria and Cilicia, ed at Cesarea (*Act*s xxii. 17, 18.) and at Troas in Cilicia (*Act*s ix. 30.) xxii. 3.)

22 And was unknown by face unto the churches of Judea, which were in Christ.

23 But

made my Application to no Man, to none of the Apostles for their Warrant or Instructions how to perform my Office.

17. I addressed myself to none of the Apostles at Jerusalem, who were ordain'd to that Office before me; but from Damascus, the place of my Conversion, I retired into Arabia, and returned thither again, and preached the Gospel, without any from any of their College.

18. Indeed about three Years after my Conversion I went to Jerusalem, where Barnabas brought me to Peter, (who readily own'd me for his fellow Apostle,) upon the

Account I gave him of the Manner and Circumstances of my Call to that Office; and with him I stayed, not to receive any Authority from him, but only to converse with him, for about fifteen Days.

19. The only Person of Note I saw, besides Peter, was James the Just, our Lord's Kinsman, and Bishop of Jerusalem. So that I could

not be supposed to derive my Commission from the Apostolical College.

20. (And for the Truth of these Facts I appeal to God, the Author of Truth itself.)

21. After this short Stay at Jerusalem, I went upon the Exercise of my Office into Syria, and preach-

ed at Cesarea (*Act*s xxii. 17, 18.) and at Troas in Cilicia (*Act*s ix. 30.) xxii. 3.)

22. All which Time neither the Churches of Jerusalem, or of the rest of Judea, they nor their Apostolical Ministers, had ever seen, or had any personal Knowledge of me.

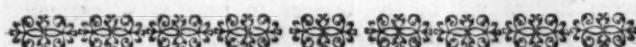
23. At

23 But they had heard only, That he which persecuted us in times past, now preacheth the faith which once he destroyed.

24 And they glorified God in me.

23. All they knew of me was by A.D. 58. Accounts they had from abroad, that the great Persecutor *Paul* was turned a Preacher of the very *Gospel* he had so persecuted.

24. For which maryelous Conversion in me they rejoiced, and blessed God.



## C H A P. II.

### The A R G U M E N T.

*He proceeds further to clear himself of the Imputation of ever having preached up the Necessity of Circumcision and the Ceremonial Law. And to vindicate his Apostolical Commission. Proving both those Points \* \* See the from his next Journey to Jerusalem, his Management Preface, of Titus, his Reception from the Apostles, his Behaviour there, and at Antioch with Peter, and from the Inconsistency of supposing He should preach such a Doctrine.*

THEN fourteen years after I went up again to Jerusalem with Barnabas, † and took Titus with me also.

is fourteen Years thither † again, and took Barnabas and Titus along with me.

2 And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were

i. **T**O show you still further the Falsity of their † Suggestions, † Chap. i. 7 and the immediate Authority of <sup>8, 18.</sup> *Acts xv.*

my Apostleship, let me remember you, That eleven Years after my former Journey to *Jerusalem*, which

after my first Conversion, I went

is fourteen Years thither † again, and took Barnabas and Titus along with me.

2. I then went by the special Appointment of *God*, and gave the *Apostles* that were there a full Account of the Doctrines || I had been || *Acts xv.* preaching to the *idolatrous* as well as 4, 12. *proselyte Gentiles*, as I received them

B 4 from

A.D. 58. were of reputation, from *Jesus Christ*, and of the Success of my Ministry among them. I gave this Account only to some of the chief *Apostles* and Governors of that Church, and to them too in private, not out of any distrust of my Doctrine and Behaviour, or want of their Information; but only to prevent the scandalous Reports the *Judaizing Faction* might raise upon me, to the disparagement and hindrance of the further Success of my Ministry: For these *Zealots*, even of the *Converted Jews*, were not as yet in any temper to hear of *Christianity* being preached to the *idolatrous Gentiles*.

3 But neither *Titus*, who was with me, being a Greek, was compelled to be circumcised:

¶ *Acts xv.* And in this whole Affair I was so consistent with myself, and just to my own Principle, that though *Titus* that went with me was a *Gentile* born; yet at his Conversion to *Christianity*, and his Ordination to the *Ministry*, I never insisted on his being *Circumcised*; nor did the *Apostles*, to whom I carried him, require any such thing; which, 'tis plain, both *they* and I should have done, had we thought the observation of the Ceremonial *Law* necessary to the *Justification* of a converted idolatrous *Gentile*.

4 And that because of false brethren unawares brought in, who came in privily to spy out our liberty, which we have in Christ Jesus, that they might bring us into bondage.

4. I kept *Titus uncircumcised*, and carried him so to the *Apostles*, on purpose to show my Sentiments were quite opposite to those false *Jewish Zealots* that came to *Antioch* ||, and insinuated themselves into our Assemblies there; with a design to catch at, and oppose the Doctrine I preached, *Gentile Christians* to embrace the unnecessary Slavery of the *Jewish Ceremonies*.

5 To whom we gave place by subjection, no not for an hour, that the truth of the gospel might continue with you.

5. For tho' I am willing to yield to any indifferent thing, for the present, in compliance with the Weakness and Prejudices of Men; in hopes the sooner to draw them off from them ||; yet, to *these* false Zealots, that so furiously insisted upon the absolute Necessity of the *Jewish Law*, I never yielded an Inch, but

## Ch. II. Epistle to the GALATIANS.

but maintained the Christian Religion to be the sufficient A.D. 58.  
and only Condition of a Christian's Justification and Happiness.

6 But of these, who seemed to be somewhat (whatsoever they were, it maketh no matter to me: God accepteth no man's person) for they who seemed to be somewhat, in conference added nothing to me.

Reputation in the Church. In the mean time, when I gave those eminent Men the account of my Doctrine, and Proceedings in my Ministry with the Gentile Christians; they could find no Fault, pretended to correct nothing, nor to instruct me in any Point that I did not know as well as themselves.

7 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter :

8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me towards the Gentiles)

9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me,

6. Thus I behaved myself to those Zealots. And as to the disparagement your false Teachers are pleased to cast upon me, and their setting up *Peter*\*, *James*, or *John*, as Apostles far greater than I; be they as great as they will, their eminency makes me neither greater nor less. God, who made us all equally his Apostles, looks not upon present and external

7. But, on the contrary, upon the Testimonies I gave them of as sufficient a Call to preach the Gospel to the Gentile World, as *Peter* in particular, or any of them, had to preach it to the Jewish Nation, they highly approved of what I had done.

8. (And indeed well they might; for God had endowed me with as miraculous Powers and Evidences for the one, as he had them for the other.)

9. Accordingly those three leading Apostles, being fully satisfied both of my Office, and the Method and Success of my Preaching, did, with great respect, own me and my

---

\* See Ver. 9. and see the Paraphrase on 1 Cor. ix. 20.

A.D. 58. me, they gave to me  
 and Barnabas the right  
 hands of fellowship,  
 that we *should go unto*  
 the heathen, and they  
 unto the circumcision.

my Fellow-Traveller *Barnabas* for  
*Apophles*, as fully commissioned to con-  
 vert the *Gentiles*, as they were to con-  
 vert the *Jews*; and concluded, we  
 ought to go on in that Ministry, in  
 the same manner as we had begun.

10 Only they *would*  
 that we should re-  
 member the \* poor,  
 the same which I also  
 was forward to do.

10 They prescribed no Rules to  
 me, at parting; they only requested  
 of me to collect some Charities a-  
 mong the Converts I made, for the  
 Relief of the poor Christians of  
 was very ready to do.

\* See Acts  
 xix. 21.  
 xxii. 4, 10,  
 11, 12, &c.  
 1 Cor. xvi.  
 2 Cor. viii  
 & ix.

Judea \*; a thing I

11 But when Peter  
 was come to Antioch,  
 I withstood him to  
 the face, because he  
 was to be blamed.

He would once have dissembled, and flinched from it at  
 Antioch, I stood my ground, and freely and boldly up-  
 braided him with his Insincerity.

¶ Acts xv.

12 For before that  
 certain came from  
 James, he did eat  
 with the Gentiles; but  
 when they were come,  
 he withdrew, and se-  
 parated himself, fear-  
 ing them which were  
 of the circumcision.

as I myself was. But when they had spread their No-  
 tions, and possessed the Minds of some People, He grew  
 shy, and avoided the Conversation of the uncircumcised  
 Christians, for fear of disgusting the Jews, and these Zea-  
 lots of the Jewish Converts.

13 And the other  
 Jews dissembled like-  
 wise with him, inso-  
 much that Barnabas  
 also was carried away  
 with their dissimula-  
 tion.

14 But

11. Thus far *Peter* and I en-  
 tirely agreed: And so constant and  
 steady was I to this Doctrine of the  
 no necessity of the Ceremonial Law to  
 the Christian Converts; that when

12. For before those Jewish Zea-  
 lots came to Antioch ¶ with a pre-  
 tended Authority from James and  
 the Apostles at Jerusalem, and cried  
 up the Necessity of the Jewish Law;  
*Peter* was as free and familiar with  
 the Gentile Christians (who were Pro-  
 felytes to the Jewish Worship of the  
 True God, though not circumcised)

13. And by his Example, several  
 other of those Converts did the same;  
 and even *Barnabas* himself began to  
 give in to that way of Dissimulation,  
 to the great Discouragement of the  
 Gentile Christians.

14. Such

14 But when I saw that they walked not uprightly, according to the truth of the gospel, I said unto Peter, before them all, If thou being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews? to his own Principle and Practice?

15 We who are Jews by nature, and not sinners of the Gentiles,

16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified.

after the Revelation can fully do it.

17 But if while we seek to be justified by Christ, we ourselves also are found sinners: is therefore Christ the minister of sin? God forbid \*.

so). Which is as much as to say, that Christ, our Redeemer, has given us a Dispensation that leaves us but

14. Such a Prevarication with A.D. 58. the main Design of the *Gospel Religion* I could not bear; but demanded of Peter in plain Terms, before all the *Judaizers*; How he, that was originally a *Jew*, but now turn'd *Christian*, and had forsaken the Ceremonial *Law* himself, could ever answer it, to encourage the *Gentile Christians* to believe it was obligatory upon them, that were never *Jews* at all; directly contrary to his own Principle and Practice?

15 & 16. For surely, said I, if we that were born and brought up in the *Jewish Religion*, being now convinced of its Insufficiency to justify us, have left it, and embraced the *Christian Religion*, as the only sufficient Means of Pardon and Salvation; it must be most absurd for us to imagine that the *Gentiles*, that were never brought up in it at all, should be now obliged to it, after their Conversion to *Christianity*. 'Tis plain, you countenance this for no real Advantage to them; for *You* and *We* all own, the *Law* can justify no Man, now of the *Gospel*; but the *Gospel* alone

17. On the other Side, Do but consider the Consequence of this Principle: A *Christian* that relies still upon the *Jewish Law* for his Justification, must allow himself to be still in a state of Guilt and Sin (for the *Law* leaves us all but

A.D. 58. but where we were, viz. in an *unpardon'd and unjustified Condition*: which God forbid any *Christian* should hold! \*

18 For if I build again the things which I destroyed, I make myself a transgressor. ‡

18. For 'tis evident beyond Exception, if after having taken upon me the *Christian* Profession, as the means of this Justification, I run back again for it to the *Jewish* Law, I am but where I was, an *Unjustified Sinner*; and act just like a foolish Man that pulls down his House to make it better, and then builds it up again with the very same Materials, just as it was, upon its old Foundation. ‡

19 For I through the Law am dead to the Law, that I might live unto God.

19. Let others think and act as they will. I know that by the very Tenour and Design of the *Jewish* Law itself, a *Christian* is now as perfectly free from its Obligation, as a Woman is from her Marriage Contract at her Husband's Death ||; so that even a *Jewish Christian*, much more a *Gentile* one, is bound to nothing but the Observance of the *Christian* Religion, as the true Service of God.

20 I am crucified with Christ. Nevertheless I live, yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.

21 I do

20. By this new Dispensation of Christ, I am dead to the *Ceremonial Law*, and the Law to me. The Life I now live is no longer the Life of a Jew, but the Obedience of a *Christian*, to that Saviour and Redeemer, who so loved me as to give himself for a full Satisfaction for all my Sins.

21. For

\* Is Christ the Minister of Sin? Or else thus with *Oecumenius*, If the Law be obligatory still, then we Christians are transgressors, in not adhering to it; and do we think that Christ would enjoin us to sin against a divine Law? God forbid! But I chuse the Paraphrase at the most natural sense. Or lastly, It may be read without an Interrogation, thus, If we be sinners in seeking to be justified by Christ, then Christ is the Minister of sin.

‡ I make myself a Transgressor, i. e. says Chrysostom, by setting up that Law which I allow God has abolish'd.

¶ See Rom. vii. to ver. 7. iii. 21. — vi. 3, 4.

. II.  
lified  
ould  
  
Ex-  
upon  
s the  
run  
ere I  
Man  
then  
as it

Et as  
very  
Jewish  
per-  
in her  
even  
ound  
tion,  
  
on of  
nial  
Life  
of a  
Chri-  
mer,  
itself  
my  
  
For  
  
—  
nius,  
tors,  
in us  
ara-  
with-  
suffi-  
ting

## Ch. II. Epistle to the GALATIANS.

13

21 I do not frustrate the Grace of God : for if righteousness come by the law, then Christ is dead in vain.

21. For my part I shall never A.D. 58. countenance a Doctrine that frustrates the main and merciful Design of the Christian Covenant. For 'tis clear, could the Jewish Law have justified and saved us, there had been no need of Christ's Death ; nay, and if that Law has any part in our Justification, then his Death was insufficient of itself for it.



## C H A P. III.

### The ARGUMENT.

*The Apostle having absolutely cleared himself of having ever preached up the Necessity of the Ceremonial Law to Christian Believers ; comes now to argue directly against that Principle of the Jewish Zealots. His first Argument taken from the miraculous Gifts of the Holy Spirit conferred upon Christians. His next, from the Case of Abraham's Justification ; proving that all true Christians, whether Circumcised or not, are accepted and pardoned upon the same Faith, and from the same Promise that justified that eminent Patriarch ; and not at all from the Observance of the Jewish Law. The Jewish Zealots object, To what purpose then was the Law given ? He answers it : Shows the Law to have been only preparatory to the Gospel, and that all Believers, Gentile and Jewish, are to be saved by the Christian Religion alone.*

I. **O** Foolish Galatians, who hath bewitched you, that you should not obey the truth, before whose eyes Jesus Christ

I. **O** Foolish Galatians, who is it, or by what Magical Arts have they deluded you from this Fundamental Article of the Christian Faith, viz. That the Gospel Religion is sufficient for Salvation

A.D. 58. Christ \* hath been evidently set forth, crucified among you? You that have had the Crucified Jesus represented \* to you as the only Redeemer of Mankind, with as much Earnestness and Clearness as if you had seen him hanging on the Cross before your Eyes?

2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

me argue with your Jewish Zealots, from these very Endowments, in the first place. Were they conferred on you upon any Consideration of your Observance of the Mosaical Law, or as you were Jews? Was it not absolutely on account of your becoming Christian Disciples?

3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

of the Holy Spirit; and then run back and build upon the Ceremonial Law; which they before allowed to be so external and carnal a Dispensation, as to be insufficient for it.

4 Have ye suffered so many things in vain; if it be yet in vain.

its happy Privileges, by relinquishing the main Articles of it? But I hope you will prevent that by considering better.

2. Nor have you only heard his true Doctrine, but had it confirmed to you by such Powers and Gifts of the Holy Spirit conferred on you, as were never before seen in the Church of God. Now let

3. How weak and foolish a Proceeding is this, for Men to lay the Foundation of their Pardon and Happiness in the Christian Religion, as demonstrated by such Evidences

of the Gospel Profession, if you now lose all

4. And then, to what Purpose have you endured so many Persecutions for the sake of your Gospel Profession, if you now lose all its happy Privileges, by relinquishing the main Articles of it? But I hope you will prevent that by considering better.

5. I say

\* Ver. 1. *Hath been evidently set forth.* Προεγράψαν was before described and represented to you: Viz. Before ever these Jewish Notions, of the Necessity of their Law, were heard of amongst them.



## Ch. III. Epistle to the GALATIANS.

15

5 He therefore that ministrith to you the Spirit, and worketh miracles among you, doth he it by the works of the law, or by the \* hearing of faith?

and as you were Christian Professors. Wherefore, as this Earnest and Pledge of your Justification was not in the least owing to that Law, neither can the thing itself be.

6 Even as Abraham † believed God, and it was accounted to him for righteousness :

7 Know ye therefore, that they which are of faith, the same are the children of Abraham.

tained him his Justification ; and whoever he be, whether Jew or Gentile, that so believes in God through Christ the Messiah, is the Spiritual Son of Abraham, and has a Right to the Promise made to that great Patriarch.

8 And the scripture foreseeing that God would justify the heathen through faith, preached before the gospel

5. I say then, when I wrought A.D. 58. such Miracles for your Conversion, and conferred the Power of working them upon several Members of your Church ; did I do it as a Jewish Teacher, or had the least regard to the Ceremonial Law? No, it was purely as a Gospel Minister,

6 & 7. In the next place, Can any of those who are so zealous for the Jewish Rites, desire to be justified and accepted of God, upon a better foot than Abraham the very Father † of the Jewish Nation was? Now, 'tis certain the Christian Faith is that very Principle of believing God's Revelation, and obeying his Will, that obtained him his Justification ; and whoever he be, whether Jew or Gentile, that so believes in God through Christ the Messiah, is the Spiritual Son of Abraham, and has a Right to the Promise made to that great Patriarch.

8. For it being the original and gracious Design of God to save the Gentiles, as well as the Jews, by bringing them all, one day, under the Christian Covenant ; you are

\* Ver. 5. *The Hearing of Faith.* The Word Hearing signifies either the Doctrine of Faith, i. e. of the Gospel, or else Obedience to the Faith. In this former Sense, 'tis the same as in Isa. liii. 1. *Lord who hath believed our Report* (Heb. *our Hearing*, i. e. the Doctrine heard). From whence St Paul probably took it.

† See the same Argument in Rom. iv.

*A.D. 58.* gospel unto Abraham, ~~saying,~~ In thee shall all nations be blessed. to be born of his Family, and become the Saviour of all Nations that would embrace his Religion.

9 So then they which be of faith, are blessed with faithful Abraham.

and the *Ceremonial Law* has no hand at all in it.

10 For as many as are of the works of the law, are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

¶ See Deut. xxvii. 26. Rom. iii. 20. viii. 3. Heb. x.

11 But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith.

12 And the law is not of faith: but, the man that doth them shall live in them.

Reward; but Sin and Guilt was the Effect of the Transgression of any one of them.

13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed

are to understand that special Blessing promised to Abraham (Gen. xii. 3.) to be meant of Christ, who was

g. As therefore it was Faith in God that justified Abraham, so is it Faith in Christ, and Obedience to his Religion, that saves all Christians,

and the *Ceremonial Law* has no hand at all in it.

10. For indeed, that *Law* is of quite a different Nature from one that is to justify and save Mankind: It is a most severe Dispensation, abounding in Duties and Injunctions, and laying all under Guilt that breaks || any one of them; but provides no sufficient Atonement to clear their Consciences of that Guilt.

11 & 12. And accordingly, the Prophet Habakkuk ascribes the Justification of all good Men to Religious Faith in God. Whereas the *Ceremonial Law* puts it not upon that Principle, but insists on an exact and rigid observance of all its numerous Rites and Precepts; proposing the promised Land of Canaan for its

Reward; but Sin and Guilt was the Effect of the Transgression of any one of them.

13. Now from this severe Dispensation, and from the Guilt of our numberless Violations of its Injunctions, has Christ our Messiah, redeemed \* us by his Death; whereby

---

\* Redeemed us, ἐξαγόρασεν; Has brought us out — as from a Slavery. Or has delivered us from it as effectually, as if he had paid down a Price for us. Compare 2 Tim. ii. 26. 1 Pet. i. 18, 19. with Deut. vii. 8. Exod. vi. 6. Deut. xxxii. 6. 2 Sam. vii. 23.

## Ch. III. Epistle to the GALATIANS.

17

Curſed is every one  
that hangeth on a  
tree: \* whereby he suffered the Curse, in A.D. 58.

*Hanging on a Tree an* \* *accursed death.*

14 That the bleſſing of Abraham might come on the Gentiles through Jesus Christ, that we might receive || the promise of the Spirit through faith.

procures all Christians theſe Gifts and Graces promised to the Church of the *Meffiah*; and the *Ceremonial Law* contributes nothing towards it.

15 Brethren, I speak after the manner of men: though it be but a man's covenant, yet if it be confirmed, no man disannulleth or addeth thereto.

15. Thus the *Christian Covenant* is grounded on *Abraham's Promise*. Now common Equity, even in human Affairs, makes it utterly unlawful to any Man to cancel or alter a *Covenant, Will, or Contract*, that is once regularly made, and duly ratified. How much less should any Person dare to break or change the ſolemn *Covenant of God*!

16 Now to Abraham and his feed were the promises made, He faith not, And to feeds,

14. And thus the grand Promise made to *Abraham*, of *his Seed being a Bleſſing to all Nations*, is fulfilled in *Christ*; and makes it plain, that as his Death was the sole and ſufficient Expiation for the Sins of both *Gentiles* and *Jews*; so 'tis the embracing of *His Religion* alone that

16. But now your *Jewiſh Zealots*, by preaching up the absolute Necessity of the *Ceremonial Law* to *Christian People*, are evidently guilty of

C this

\* *Made a Curse—Cursed.* Christ was not *accursed of God*, in the proper ſenſe of that Phrase; but by being crucified, was in the Esteem of the *Jews*, the ſame *polluted and abominable Thing* that, by their Law, all Persons were that were hanged as *Malefactors*. As *Le Clerc* well observes.

|| Την ἐπαγγελίαν τὴν πρόμαχον. *The Promise of the Spirit*, i. e. Either the spiritual Bleſſings promised to *Abraham* in general, or elſe the particular Gifts and Endowments of the Holy Spirit on the Apostles and the Primitive Church, called emphatically, *The Promise*, *Acts ii. 32.* and *xiii. 32.* and the *Promise* of the Father, *Acts ii. 33.* i. 4.

A.D. 58. seeds, as of many ; but as of one, And to thy seed, which is Christ.

\* See the same Argument,  
Rom. ix.

his Family. Christ was the Saviour promised, of Isaac's Line ; and it was not every one that should be merely \* born of Abraham, but only such as should be Members of the Church of this Messiah, that were entitled to his Blessings ; and all that were his Members, be they Gentiles or Jews, were certainly to enjoy them.

17 And this I say, that the covenant that was confirmed before of God in Christ, the law which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

of Mankind) four hundred and thirty Years before.

18 For if the inheritance be of the law, it is no more of promise : but God gave it to Abraham by promise.

Religion alone that is the Condition of a Christian's Justification ; and for you to join the Ceremonial Law to it, is to alter the Promise and solemn Covenant of God.

19 Wherefore then serveth the law ? It was added because of transgressions,\* till the seed should come, to whom the promise was made, and it was ordained by angels in the hand of a mediator.

of God, and of whose Nation Christ was to be born, from the

this Crime. For 'tis clear, the Promise made to Abraham was meant of one particular Person, that was to be born of a particular Branch of

17. Whereas your Zealots say, No ; the Blessing must be by the Observation of the Law. As if a Law of God could ever be supposed to come, and disannul, and set aside a most solemn and absolute Promise ; a Promise of infinite Importance made to the pious Ancestors of the very People to whom that Law is given (and in him to all the obedient Part

18. Either therefore this great Blessing of Mens Pardon and Salvation is wholly founded in the Promise to Abraham or not ; if it be (as 'tis most evident from Scripture it was) then 'tis Faith in Christ's Religion alone that is the Condition of a Christian's Justification, and for you to join the Ceremonial Law to it, is to alter the Promise and solemn Covenant of God.

19. To this Argument I know the Jewish Zealots will make this Objection, viz. If Pardon and Salvation were not to be had by virtue of the Mosaical Law, why then was that Law given, and what was it good for ? I answer, It was given to the Jewish People for very wise and good Purposes, viz. To preserve and fence them, who were the Church

the Idolatrous Rites and Practices of the *Heathen World*, A.D. 58. into which they were so apt to fall: to show them the Guilt of their own Sins \*, and the Punishment due to them; and, by the figurative Nature of its Ordinances, to train up that People to the Hope and Expectation of *Christ the Messiah*, the great *Sacrifice* and Saviour of Mankind. And you must observe, this *Law* was not, like the Promise to *Abraham*, given absolutely and immediately from *God* to all *Mankind*; but conveyed, by the Ministry of *Angels*, to *Moses*, the Mediator between *God* and that *single People*.

20 Now a mediator is not a mediator of one, but *God* is one. 20. (For a Mediator supposes two Parties concerned in any Affair.) 'Tis false therefore, that Justification cannot be had but by the Observance of that *Law*, whereof *Moses* was the Mediator; when 'tis plain, *God* was the only *single* || Party that gave the great Promise absolutely and immediately to *Abraham*; and he was justified without any Mediator at all.

21 Is the law then against the promises of *God*? God forbid! for if there had been a law given which could have given life, verily righteousness should have been by the law. 21. So that the Doctrine of these Zealots sets the *Mosaical Law* quite contrary to, and makes it disannul the Promise to *Abraham*, and the *Christian Religion*. For, if the Observance of the *Ceremonial Law* could have put Men into a State of Pardon and Redemption, the Promise to *Abraham* was needless, and the *Christian Religion* signifies nothing \*. Which *God* \* See ver. 12, forbid any Man should imagine!

C 2

22. But,

\* Τὸν ῥεπαγόστων χάριν. Because of the Transgressions. I have given the two most natural Senses of this Expression; which is not exactly agreed upon by Learned Interpreters. I will only remark, that if it be observed that, after the giving of the Law of the Ten Commandments, Deut. v. 22. it was said, *And be added no more*; i. e. gave them no other Statutes at that Time: And that after their Proneness to Idolatry, shewn in the Instance of the Golden Calf, the whole *Ceremonial Law* was imposed upon the *Jews*; it will render it very probable, That the Words *because of Transgressions*, mean, principally to keep them from *Idolatrous Transgressions*.

|| εἰς ἑσίν.

A.D.58.

22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ, might be given to them that believe.

by whose Religion their Pardon and Salvation is to be obtained.

23 But before faith came, we were kept under the law, shut up unto the faith, which should afterwards be revealed.

remonies of a Law what he was to do and suffer for us, in order to a more perfect and compleat Dispensation.

24 Wherefore the law was our schoolmaster, to bring us unto Christ, that we might be justified by faith.

25 But after that faith is come, we are no longer under a schoolmaster.

over, and we can have no further Occasion for those mean and lower Degrees of Instruction.

26 For ye are all the children of God by faith in Christ Jesus.

27 For as many of you as have been baptized into Christ, have put on Christ.

baptized into Christ's Profession is perfectly His, and has a Claim to all the Privileges of his Church, upon his due Obedience to his Religion.

22. But, directly contrary to their Notion, the Scriptures of the Old Testament represent all Mankind, Jews and Gentiles, to be in a State of Sin and Guilt; and set forth Christ the Messiah promised to Abraham, as the only sufficient Saviour,

as the only sufficient Saviour,

23. Now we of the Jewish Nation had the Promise of this Messiah to be born of our Family; and were accordingly trained up to the View and Expectation of Him, by being kept strictly under the Discipline and C-

that pointed, and represented to us and suffer for us, in order to a more perfect and compleat Dispensation.

24 & 25. Wherefore, the Mosaic Law was intended no further than a Schoolmaster is to Children, to confine them to certain Bounds, to instruct and prepare our Nation for the higher and more holy Institution of Jesus Christ; and now that we are actually under that Institution of Christ, our Confinement is

26 & 27. The Promise to Abraham then, or the Christian Religion, being the only Thing that justifies and saves you, you must remember this Blessing extends to Men of all Nations indifferently. The Jews and Gentiles are no longer kept separate from each other. Every one that is

of his Profession is perfectly His, and has a Claim to all the Privileges of his Church, upon his due Obedience to his Religion.

28. This

their  
the Old  
kind,  
State  
forth  
*Abra-*  
*aviour,*  
be ob-

b Na-  
*Messiah*  
d were  
ew and  
g kept  
nd Ce-  
to us  
a more

*Mosai-*  
further  
hildren,  
Bounds,  
Nation  
ly Insti-  
now that  
Institu-  
ement is  
ose mean

to Abra-  
Religion,  
t justifies  
emember  
en of all  
Jews and  
t separate  
one that is  
and has a  
on his due

28. This

## Ch. III. Epistle to the GALATIANS.

21

28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus.

29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

and according to the very Tenour and Design of the great Promise made to that Holy Patriarch and his Posterity, shall inherit the Blessing of Pardon and Salvation.

28. This perfect Dispensation of *A.D. 58.*  
his makes no Distinction between *Jew or Gentile, Circumcised or Uncircumcised, Master or Slave, Man † or Woman;* but they have all equal Privileges upon the same Conditions.

29. And if you *Gentile*, as well as the *Jewish* Converts, be accepted into the *Christian* Covenant, you must be acknowledged the true spiritual Seed of *Abraham* as well as *they*;

† Ver. 28. *Male* nor *Female*. Note, The Apostle alludes to the *Jewish* Custom in *Inheritances* of Estates, which descended always by Right of the *Father*, and never by the *Mother's* Side. As *Selden de Succession.* and other learned Writers observe out of *Maimonides* and the *Talmudists*.



## C H A P. IV.

## The ARGUMENT.

The same Argument continued; By shewing the Imperfection of the Jewish, and the Perfection of the Christian Religion; from a Comparison taken from an Heir to an Estate. The Apostle then turns off to expostulating with them about the Folly of adhering to the Jewish Law; reflects on their false Teachers; and entreats them to continue the same Esteem they formerly had of Him, as their true Apostle; expressing his tender Regard to their Church. Then he resumes the Argument, illustrating the Difference between the two Dispensations of the Law and Gospel, as figuratively represented by the two Branches of Abraham's Posterity, viz. Of Isaac from Sarah, and of Ismael from Hagar.

A.D. 58.

<sup>† Cap. III.</sup>  
<sup>23, 25.</sup>

**N**OW I say, that the heir as long as he is a child, differeth nothing from a servant, though he be lord of all,

2 But is under tutors and governors, until the time appointed of the father.

Legal Right to Inheritance, yet while he is a Minor, he is no more capable of entring upon, and managing the Estate, than a Servant of the Family can do; but is kept under the Discipline and Allowance of Guardians and Trustees, till he is of Age of Inheritance, according to the Tenour of his Father's last Will and Testament.

3 Even so we, when we were children, were in bondage under the elements of the world;

made; but, like *Minors*, were first to be kept and educated under the Discipline of the figurative and introductory Dispensation of the *Mosaical Law*, the better to prepare them to receive it.

4 But when the fulness of the time was come, God sent forth his Son made of a woman, made under the law,

5 To redeem them that were under the law, that we might receive the adoption of sons.

*J*ewish Law, and delivered that Nation, for ever after, from the Burden of it's Rights and Ceremonies; bringing them and all Mankind, to the full Age and Capacity of inheriting the Promise of Pardon and Salvation.

1 & 2. **T**O illustrate to you the imperfect Nature of the *Mosaical Dispensation*, I compared it to a *School*, † wherein Children are trained up for higher Learning. Let me now further shew it you by a Comparisfon taken from a Son and *Heir* to a Man's *Estate*. Though you know, an Eldest Son has, at his Father's Death, an *immediate*

3. This is the Case of the *Jewiſh* Church and People; they were indeed to inherit the Great Promise of the Messiah, made to *Abraham*: But not *immediately* after it was

made; but, like *Minors*, were first to be kept and educated under the Discipline of the figurative and introductory Dispensation of the *Mosaical Law*, the better to prepare them to receive it.

4 & 5. The Time that *they* and the *reſt* of the World were to come to the full Enjoyment of this Promise, was, at the Appearance of this *Chrifṭ*; whom, at the Season foretold by the *Prophets*, and when the divine Wisdom saw Mankind most fitted to receive him, God the Father sent into the World, born of a Virgin of a *Jewiſh* Family; who himself lived in Subjection to the

6. And

6 And because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying, Abba, Father.

6. And accordingly, as *Christian A.D. 58.* Believers, God has given you *Gentile Converts* as well as *Jewish ones,* the compleat Assurance and Pledge || *Rom. viii.* of your being now accepted for his <sup>15, 16.</sup> true Children, and perfect Inheritors.

of this promised Blessing, by the Gifts || and Graces of his *holy Spirit* conferred on you; so that you may assuredly address and approach him, as to a Merciful and Gracious Father.

7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

Dignity and full Privilege you are arrived at by the *Christian Covenant.* You are now entered, as *Sons* at full Age, on the Inheritance of the Promises made to *Abraham* and your Fore-fathers.

8 Howbeit, then when ye knew not God, \* ye did service unto them which by nature are no gods.

9 But now after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?

8 & 9. Thus it is with the *Jewish Converts.* But it is yet more foolish and unaccountable, That you *Gentile Christians*, who, from a perfectly false and idolatrous \* Religion, are now converted to the Knowledge, Worship, and Favour of the *true God*, should ever be persuaded to embrace a burdensome Dispensation, that you were never at all obliged to; and which, in comparison of that you are now baptized into, is a mean, low, and imperfect

C 4 Way

\* Ver. 8. *Ye did Service to them which by Nature are no Gods,* i. e. which in Reality [εύστι] were not Gods; were Gods in no Sense whatever. Or else, by pointing and reading it thus, "Εὐσέβοις τοῖς ποντὶς μὴ θεοῖς, ye were in Bondage to Gods that in Nature had no Being, or were not, had no Divinity in them: According to St Paul's Language in another Place, 1 Cor. viii. 4. An Idol is nothing. Images and Demons there might be, but Gods or Lords they were not, having neither supreme nor subordinate Power or Qualities; mere Fictions, Vanities, and Nullities.

A.D. 58. Way of Religion; and would reduce you again † to a Bondage, though not so ill a one as your Heathen State was.

10 Ye observe days, and months and times, and years.

11 I am afraid of you, lest I have bestowed upon you labour in vain.

12 Brethren, I beseech you, be as I am: for I am as ye are, ye have not injured me at all.

yet am willing to condescend and conform to your Nations, as far as ever my Christian Office and Profession will permit me. Let no Suspicions or Resentments between us abate your Love toward me: For my part, I have none against you.

13 Ye know how through infirmity of the flesh, I preached the gospel unto you at the first,

14 And my temptation which was in my flesh ye despised not, nor rejected, but received me as an Angel of God, even as Christ Jesus.

15 Where

10 & 11. I perceive you are grown zealous Observers of the Jewish Sabbaths, New-Moons, and Festivals. If this Temper continues on you, I fear my Labours of converting you to the Christian Religion are all lost.

12. Let me entreat you, dear Brethren, to be of my Sentiment. I was once as zealous a Patriot for the Mosaical Law as any of you can be. And tho' I am now otherwise;

13 & 14. Do not forget what Respect you once payed both to my Person and Doctrine, when I first preached to you and made you Christians. None of the Sufferings and Infirmities I laboured under, nor the Meanness of my personal Appearance, made you then slight me in the least; but ye received me with such Respect as if I had been Christ himself, the true Messiah, the Great Angel of the Covenant \*.

15. You

† Turn again, and desire again: i. e. not that the Galatians were ever Jewish Profelytes at all; but that, as their former Heathen Religion was beggarly, weak, and slavish; so by desiring to be circumcised, they would again be reduced to a Bondage, tho' not the same they were under before.

\* An Angel of God, ἀγγελος Θεου. The Messenger of God—Emphatically, The Angel of the Covenant.

to a  
State  
rown  
ewiſh  
ivals.  
you,  
erting  
are all

dear  
ment.  
not for  
ou can  
rwise ;  
ur No-  
profession  
ents be-  
I have

hat Re-  
to my  
I first  
u Chri-  
ngs and  
nor the  
Appears-  
me in  
ne with  
n Chriſt  
e Great

5. You

*Galatians*  
eir former  
y desiring  
Bondage,  
of God—

## Ch. IV. Epistle to the GALATIANS.

25

15 Where is then the blessedness you spake of? for I bear you record, that if it had been possible, ye would have plucked out your own eyes, and have given them to me.

16 Am I therefore become your enemy, because I tell you the truth?

17 They zealously affect you, but not well: yea, they would exclude you,\* that you might affect them.

18 But it is good || to be zealously affected always in a good thing, and not only when I am present with you.

19 My little children, of whom I travail in birth again until Christ be formed in you.

20 I desire to be present with you now, and to change my voice,

15. You then expressed such Satisfaction and Happiness in me, that I can testify you would have done or suffered almost any thing for my Sake. But what Blessing was *I* or my *Ministry* to you, if you now leave me, and run to the Jewish Teachers?

16. Or what is it that has changed your Sentiments of me; Is it that I tell you plainly, *The Mosaical Law has no hand in your Justification and Happiness?* If that be it, 'tis the very *Gospel Truth*, and I must stand to it.

17. Your false Teachers indeed pretend an extraordinary Love and Respect for you; they maliciously endeavour to draw you entirely from me \*, and engross all your Affections to themselves.

18. But pray remember, if ever you had any just Reason to esteem me || as a good and true *Apostle*, you ought to do so still in my Absence, as well as when I was preaching among you in Person.

19. My dear Christian Children! I am in the very Pains of a Mother in Travail, till I have renewed and brought you forth again into better and sounder Principles of Christianity.

20. I could wish myself with you; and that I had reason to change these Complaints into Commercations.

\* Ver. 17. *Exclude you*, i. e. from the *Christian Covenant*, unless you be *circumcised*; and thereby make you fond of their Principles. Or else, *Exclude Me*, as some Copies read it, and as in the Paraphrase.

|| To be zealously affected in a good Thing. Or *in καλῷ*, toward a good Person.

A.D. 58.

*A.D. 58.* voice, for I stand in  
doubt of you.

21 Tell me, ye that desire to be under the law, do ye not hear the law?

presented. And I hope, you that are so fond of *Moses's Law*, will not refuse to believe his Writings.

22 For it is written, that Abraham had two Sons, the one by a bond-maid, the other by a free-woman.

23 But he who was of the bond-woman, was born after the flesh: but he of the free-woman was by promise.

capable of Procreation. His Birth was extraordinary, and the pure Effect of a divine *Promise* appropriated to him and his Posterity.

24 Which things are an \* allegory; for these and the two covenants, the one from the mount Sinai which gendreth to bondage, which is Agar.

way of *Figure or Allegory*. [Ver. 27.]

25 For this † Agar is mount Sinai in Arabia, and

mendations. But indeed at the present, I know not what to think of you.

21. But let me argue the main Point with you again, from the very Words of the *Old Testament*, wherein both *Law* and *Gospel* may be represented.

22. You read there, that *Abraham* had two Sons, from whom the two different Branches of his Posterity sprung, the one by his Bond-Maid *Hagar*, and the other by his proper Wife *Sarah*.

23. *Ismael* that was born of *Hagar*, (while *Abraham* was young enough to have Children) was by the common Course of Nature; but *Isaac* was begotten of *Sarah*, at an Age when they were naturally incapable of Procreation.

*His Birth* was extraordinary, and the pure Effect of a divine *Promise* appropriated to him and his Posterity.

24. You must know then, That this is not only a literal *History*, but may be taken as a figurative Representation of the two Covenants and Religious *Dispensations*, viz. The *Law* and the *Gospel*: And accordingly the Prophet *Isaiah* uses it in the

way of *Figure or Allegory*. [Ver. 27.]

25. † For *Hagar* (the Mother of the *Ismaelites*) represents the slavish

and

\* Αλληγορία μετα, are allegorized, viz. by *Isaiah* in Ver. 27.

† Τὸ γὰρ Ἀγαρ Σινᾶ ὄποι, &c. This *Hagar* is Mount *Sinai*. For the Construction of this Verse, let the Critical Reader see Dr *Bentley's Epist. to Joan. Mal. Chron.* and the Note of Dr *Mills* on this Place. And for a larger and most excellent Explanation of this whole Allegory, I refer him to Dr *Jackson*, Tom. III. Book XII. Cap. 10.

and answereth to Jerusalem which now is, and is in bondage with her children. and temporary Dispensation of the A.D. 58. Jewish Law, that was given at Mount Sinai in the Desert of Arabia; and that People of the Jews, that were to be kept under the severe Discipline of it.

26 But Jerusalem which is above, is free, which is the Mother of us all ||. 26. But Sarah (the Mother of Isaac) denotes the promised Seed of Abraham, the Spiritual Jerusalem, i. e. the Christian Church; which is truly spiritual and free of all Obligation to those troublesome Ceremonies; and is not, like the Jewish Religion, confined to one Nation, but, as an universal Mother, receives all, both Jewish and Gentile Believers, into her Blessings and Privileges. And you cannot deny the Justness of this Representation: For how can you allow that it was of God's mere Pleasure and Will, that Sarah, and not Hagar, Isaac, and not Ishmael, were chosen to be the Parents of the Covenanted People, and of the Promised Seed; and yet deny, that by the same Will and Pleasure God cannot and will not chuse the Gentile World to be his Church in Christ?

27 For it is written, Rejoice thou barren that bearest not; break forth and cry, thou that travalest not: for the desolate hath many more children than she which hath an husband.

27. Of this Church it is you are to understand those triumphant Words of Isaiah, ( Isa. liv. 1.) wherein he calls upon her (particularly the Gentile part of her) to rejoice in the vast Number of her Members, that should exceed those of the Jewish People, who had been all along the only Church and People of God.

28 Now we, brethren, as Isaac was, are the children of promise.

Covenant intended in the Promise to Abraham; and are the spiritual Offspring of Isaac.

29. But

---

|| The Mother of us all. Μήτηρ, the Metropolis, says Mr Dods-well, Dissert. Cyp. 5.

A.D.58. 29 But as then he  
 that was born after  
 the flesh, persecuted  
 him that was born af-  
 ter the Spirit, even so  
 it is now.

*heiror of Abraham's Promise;* so now the worst and most bitter Persecutors of the *Christian Church*, are the Infidel Part of the *Jewish Nation*, and the zealous Adherents to their *Ceremonial Law*.

30 Nevertheless,  
 what faith the scrip-  
 ture? Cast out the  
 bond-woman and her  
 son: for the son of  
 the bond-woman shall  
 not be heir with the  
 son of the free-wom-  
 an.

29. And indeed the *Jews*, by their obstinate Behaviour, have carried the Resemblance still further. For, as *Ismael*, who was a meer

\* *Natural Son*, did then mock and insult *Iсаac*, that was to be the *In-*

*Promise*; so now the worst and most

bitter Persecutors of the *Christian Church*, are the Infidel

Part of the *Jewish Nation*, and the zealous Adherents to

their

30. And God will compleat the Parallel in a just Recompence upon them: For as *Ismael and his Mother were turn'd out of Abraham's Family*, so shall these obstinate Patriots of the *Jewish Law*, who depend upon it for their *Justification*, have no Share in the Blessings of the *Christian Covenant*.

31 So then bre-  
 thren, we are not  
 children of the bond-  
 woman, but of the  
 free.

*Abraham*; and consequently, cannot be obliged to the heavy Bondage of the *Ceremonial Law of Moses*.

---

\* Ver. 29. *After the Flesh a natural Son*, i. e. a Son by a secondary Wife or Concubine, and begotten without any special and extraordinary Concurrence of Divine Power, or Promise; in Contradistinction to the Case of *Iсаac*.



## C H A P. V.

## The ARGUMENT.

The first Verse is an Exhortation from the Discourses of the two foregoing Chapters. Then the Apostle, in more express Terms, declares, He never preached up the Necessity of the Jewish Law to Christians; as their false Teachers insinuated he had done. Clears himself of that Imputation several Ways. Pronounceth all Christians free from the Jewish Ceremonies; but exhorts them to avoid all violent Disputes, and uncharitable Censures upon each other, in their Arguments for, and Defence of, that Freedom. Warns them against the several Vices of the Flesh, and presses them to the Practice of the Spiritual Graces and Virtues of the Gospel Religion.

**S**TAND fast therefore in the liberty, wherewith Christ hath made us free, and be not \* intangled again with the yoke of bondage.

2 Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.

Christian Converts: Take notice, I now myself expressly again tell you, That whatever Christian depends upon Circumcision, and the Observance of the Jewish Ceremonies, for his Justification, loses all the Benefits of his Christian Profession.

I. If then the Christian Religion A.D. 58. has thus freed you from all Obligation to the burdensome Ceremonies of the Mosaical Law, maintain that Freedom, and never \* submit yourselves to that slavish Dispensation.

2. And, for an absolute Confutation of that false Suggestion of some of your new Teachers ||, that I have given any countenance to the Necessity of that Law upon

3. For

\* Entangled again. See Chap. iv. 9. the Note there.

|| Τπορίτης εειν ἀλλαχε περισσην κηρύσσων ἀλλαχε  
It is. Theodoret in Loc.

A.D. 58. 3 For I testify again \* to every man that is circumcised; that he is a debtor to do the whole law.

4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

5 For we through the Spirit † wait for the hope of righteousness by faith.

by the extraordinary bestowed upon the Christian Church.

6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love.

7 Ye did run well, who did hinder you ‡, that you should not obey the truth?

8 This persuasione cometh not of him that calleth you. Author of your Religion, nor from me that first preached it to you.

3 & 4. Nay, to show you how much in earnest I am, I repeat it again \*; Whatever Christian is circumcised becomes a perfect Jew, and must keep the whole Ceremonial Law: and whoever does that as a necessary Means of his Pardon and Salvation, renounces the Salvation of the Gospel, and forfeits all Claim to it.

5. For a Christian's Hope of Salvation is founded wholly in his embracing the Christian Religion; which Hope he has fully confirmed to him Gifts and Graces of the Holy Spirit †.

6. And in this Gospel-Dispensation, Circumcision, or Uncircumcision, signify nothing: The only Thing that saves either Jew or Gentile now, is such a Faith in Christ's Religion, as produces the true Love of God and our Neighbour.

7. When you Galatians were first Converted by me, you were in a good Way, and went on well; what People are they that stopt ‡ and drew you off from the true Christian Doctrine?

8. Be assured, this Notion of the Necessity of the Jewish Law to Christians comes not from God, the

9. Have

\* Again. See Chap. i. 8, 9, 10.

† We — through the Spirit — See Chap. iii. 2, 5. iv. 6.

‡ Who did hinder you? ἀνένοιξε, justled you out of the way. It refers to ἐπέχειτε, and seems to me to be a Term proper to the Games, wherein the Racers endeavoured to jostle and retard one another.

9 A little leaven leaveneth the whole one Doctrine, like Leaven, will fowre and spoil all your Christian Principles; and a few such \* Teachers may soon corrupt your whole Church.

10 I have confidence in you through the Lord, that you will be none otherwise minded; but he that troubleth you, shall bear his judgment, whosoever he be.

11 And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased.

Principle, of Mens being saved only by the Death of a crucified Jesus, (the very Principle that gives them so much Distaste) they would soon be Friends with me.

12 I would they were even † cut off which trouble you. 12. Verily, I have such an Aversion to the Teachers that spread this Doctrine, that I could even wish they were expelled † the Christian Church, for troubling and perverting you with it.

13. For

\* 9, 10. *A little Leaven — and He that troubleth you.*  
Note, Some learned Men would conjecture, from the two Expressions, that it was one single Teacher, or false Apostle, that gave St Paul this Trouble and Opposition. It might be so; yet, I think, the twelfth Verse renders it very uncertain. — There it is *They which trouble you.*

+ *Cut off.* The Apostle's Meaning in this Phrase may, perhaps, run higher than bare Excommunication, according to the Conjecture of the judicious Dr Jackson, Tom. III. p. 182. who supposes him here to wish the same Sentence upon those that unreasonably pressed Circumcision, which was denounced upon such as omitted it. Now that was Gen. xvii. 14. *To be cut off or destroyed from among the People.* Which the Jewish Doctors, and many of our best Divines understand of immediate Death, or at least shortning of Life, by the Divine Hand. See Exod. iv. 24.

A.D. 58.

13 For, brethren, ye have been called unto liberty; only *wē* not liberty for an occasion to the flesh, but by love serve one another.

mōsties, or reviling you; for these are the Effects of a carnal and sinful Principle. But, on the contrary, be ready to serve them in any kind of good Offices.

14 For all the law is fulfilled in one word, *even* in this; Thou shalt love thy neighbour as thy self.

15 But if ye bite and devour one another, take heed that ye be not consumed one of another.

and Bane of your common Profession.

16 *This I say then,*  
Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

extraordinary Gifts  
Church.

17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would.

18 But if ye be led by the Spirit, ye are not under the law.  
*the Holy Ghost;* which both enables and obliges them to

13. For 'tis evident beyond Contradiction, the *Christian Religion* has freed all its Members from the Burden of the *Jewish Law*. Only let me advise you that maintain this Freedom, not to abuse it into a Liberty of uncharitable Censures, Ani-Behaviour against such as differ from

14. Rememb'ring that a just and kind Treatment of all Mankind is the Sum and Substance of all the Moral Laws of the Second Table.

15. Whereas if your Differences and Disputes fly out into an outrageous and abusive Carriage to each other, it may hazard to end in the Ruin of you all, and the Discredit

16. To prevent which direful Effects, live and converse agreeably to the pure and *spiritual Religion* of the *Gospel*, and worthy of those of the *Holy Spirit* conferred on your

17. For the corrupt Inclinations, of which such Vices are the genuine Effects, are directly opposite to the Temper and *Spirit of Christianity*; they are perfectly destructive of each other, and 'tis impossible you can indulge them both.

18. The Religion of *Christ* is truly *Spiritual*; and all its Members are under the Conduct and Influence of a higher

Vol. II.  
and Con-  
gion has  
the Bur-  
Only let  
ain this  
to a Li-  
es, Ani-  
fer from  
ul Prin-  
them in

a just  
l Man-  
tance of  
e Second  
  
fferences  
an outra-  
to each  
nd in the  
Discredit

reful Ef-  
agreeably  
Religion  
of those  
on your

linations,  
e genuine  
re to the  
ristianity;  
ve of each  
you can

it is truly  
nbers are  
fluence of  
s them to  
a higher

## Ch. V. Epistle to the GALATIANS.

33

a higher Degree of Purity and Holiness than could be expected from a Jew under the Mosaical Law; and at the same time shows them to be in no need of that Law. A.D. 58.

19 Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness,

20 Idolatry,\* witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

21 Envirings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things, shall not inherit the kingdom of God.

22 But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith,

23 Meekness, temperance: against such there is no law.

Inclinations, and Beneficence, Meekness and Temperance in the Use of worldly Pleasures. These are agreeable to the divine Will, and will screen us from all Guilt and Punishment.

24 And they that are Christ's, have crucified the flesh, with the affections and lusts.

25 If

19, 20 & 21. And the better to preserve you from the Vices that spring from these indulged Corruptions of human Nature, let me point out to you some of the chief of them, as Adultery, Fornication, Impurity in *Thoughts* or *Actions*, idolatrous Worship, with all the unclean Practices attending it, \* Witchcrafts, Enmities, Quarrels, Animosities, furious Anger, Sedition against the lawful Government, Divisions and Separations in the Church on needless Occasions, Envirings, Murders, Drunkenness, and Night Revellings, &c. Which I always told you, and now again particularly warn you, are such enormities, that no Practicer of them can ever be a true Christian, or enjoy the Happiness of Heaven.

22 & 23. On the contrary, the Graces and Virtues required of us by the Spiritual Religion of the Gospel, are such as these, viz. Love to all Mankind, a cheerful and contented Mind, Peaceableness of Behaviour, Patience under Injuries, Sweetness of Disposition, Gentleness, Fidelity to our Words and Promises, Meekness and Temperance in the Use of worldly Pleasures. These are agreeable to the divine Will, and will screen us from all Guilt and Punishment.

24. And every true Christian engages by his Profession to get such a Mastery over his corrupt and fleshly Inclinations, as to arrive at the habitual Practice of all these Virtues.

D

25. Where-

\* Witchcrafts. Φαρμακεία, i. e. The Art of Poisoning.

A.D. 58.

25 If we live in the Spirit, let us also walk in the Spirit.

attended with such Assurances of the *Holy Ghost*; it infinitely concerns us to live suitably to its holy Dictates and Precepts.

26 Let us not be desirous of vain-glory, provoking one another, envying one another.

that is so apt to make them envy, contemn, and exasperate one another.

25. Wherefore, if we pretend ourselves Members of this pure and spiritual Religion of the *Gospel*, that is

attended with such Assurances of the *Holy Ghost*; it infinitely concerns us to live suitably to its holy Dictates and Precepts.

26. And let me persuade all your Contending Parties to begin to give an Instance of this *Christian Temper*, by particularly suppressing that Spirit of Ambition and Vain-glory,

that is so apt to make them envy, contemn, and exasperate one another.



## C H A P. VI.

### The A R G U M E N T.

*He continues his Exhortation to a tender and peaceable Temper. Admonisheth the Spiritual Governors of the Church to endeavour the Recovery of such as fall into Errors and Irregularities, by kind and gentle Treatment. Reflects upon the Pride of their false Teachers. Encourages the Galatians to a liberal and \* impartial Contribution for the Maintenance of their Ministers: And to Charity towards all Mankind, especially their Fellow Christians. Then sums up the Argument of his whole Epistle, and concludes with his Blessing.*

\* See the Preface.

† Chap. v.  
22, 23.

B Rethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness, confidering thy self, lest thou also be tempted.

they themselves are not *absolutely* exempted from falling into the like Miscarriages.

I. BY the Rule of *Christian Charity* then, † it is the indispensable Duty of your spiritual and inspired Ministers to endeavour, by all gentle and kind Methods, to reduce such Members as are misled into bad Principles or Practices, to a just Sense of their Duty: Remembering that

2. In-

end our-  
and spi-  
that is  
it infi-  
ates and

all your  
n to give  
m Tem-  
ing that  
in-glory,  
d exaspe-



able Tem-  
the Church  
Errors and  
Reflects  
ourages the  
ion for the  
ty towards  
ans. Then  
d concludes

stian Cha-  
e indispens-  
al and in-  
our, by all  
to reduce  
ed into bad  
a just Sense  
bring that  
rom falling

2. In-

## Ch. VI. Epistle to the GALATIANS.

35

2 Bear ye one an-  
others burthens, and so  
fulfil the law of Christ.

3 For if a man  
think himself to be  
something, when he is  
nothing, he deceiveth  
himself.

makes himself a very

4 But let every man  
prove his own work,  
and then he \* shall  
have rejoicing in him-  
self alone, and not in  
another.

in making them his

5 For every man  
shall bear his own  
burthen.

6 Let him that is  
taught in the word,  
communicate unto  
him that teacheth, in  
all good things.

exhort you to be just and liberal in your Collection for  
them all.

7 Be not deceived,  
God is not mocked:  
for whatsoever a man  
soweth, that shall he  
also reap.

Prudence and Liberality of your Distributions.

D 2

8. For

2. Instead therefore of imposing A.D. 58.  
the Drudgery of the Jewish Law upon one another; make it your Business fully to obey this noble Christian Law, by bearing with, and relieving the InfirmitieS of each other.

3. For whatever Teacher exalts and values himself, so as to be above a tender Concern for the Good and Safety of others, or imperiously to impose his own Notions upon them, little and foolish Person.

4. Let none insult the Weakness of his Inferiors, but let every one look into and weigh his own Actions. In them alone a Man can truly \* boast, and not in a meer Comparison of himself with other People, or Profelytes.

5. For 'tis our own Behaviour we shall all be accountable for; let others be of what Opinion or what Party they will.

6. And, whereas I find several of you very partial in contributing to the Maintenance of your Ministers, by the Differences and Disputes that prevail amongst you; I now

7. Let none of them lead you into wrong Prejudices against the rest. They may deceive you, but God they cannot; who will be sure to reward you in Proportion to the

\* Ver. 4. Shall have Rejoicing. Καύγωνα, Glorifying or Boasting.

A.D. 58. 8 For he that soweth to his flesh, shall of the flesh reap corruption : but he that soweth to the spirit, shall of the spirit reap life everlasting.

\* Luke xiv.  
34.

9 And let us not be weary in well-doing : for in due season we shall reap, if we faint not.

10 As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith. and Persecution, without Partiality and unreasonable Distinctions.

11 Ye see how large a letter I have written you \* with mine own hand.

12 As

8. He that lays out his worldly Substance to selfish and private Purposes only, shall reap the Fruits of so worldly and corrupt a Principle. But he that spends it agreeably to the charitable Spirit of the *Gospel*, shall find a full Harvest of eternal Life and Happiness.

9. Let this encourage us all to be constant and cheerful in Acts of Bounty and Beneficence, which will not fail, in God's due \* Time, of producing us a plentiful Recompence.

10. As Providence, then, gives us Opportunities and Abilities, let us extend our Charity to all Mankind, but especially to our Fellow Christians, especially to those of them that are under Affliction (See ver. 12.)

11. I have written this Letter to you, on this important Occasion, with my own \* Hand. Consider † the Contents of it ; the Sum and Substance thereof is this, viz.

12. Those

\* With mine own Hand. His other Epistles being mostly written by an Amanuensis. See Rom. xvi. 26. 1 Cor. xvi. 21. 2 Thes. iii. 17.

† Ἰδετε ὥντικοις γράμμασιν. Ye see how large a Letter : Or rather, in what Words.

By observing the five following Verses to be a perfect Recapitulation of the Argument of this whole Epistle, I cannot think ὥντικοις denotes either the Largeness of it, or the bad Hand in which it was written, (as Theophylact says, but without any Proof) but the Matter and Substance of it. And that Ἰδετε ought to be rendered imperatively, the Sense being this, viz. Consider what I have written, the Sum whereto is this — as in the following Verses.

worldly  
Pur-  
suits of  
Principle.  
to the  
, shall  
Life

l to be  
Boun-  
ill not  
of pro-  
nce.

ives us  
let us  
nkind,  
Chris-  
them  
r. 12.)  
le Di-

etter to  
cation,  
sider +  
m and

Those

mostly  
vi. 21.

Letter :

fect Re-  
cannot  
the bad  
nt with-  
And that  
ing this,  
this —

12 As many as desire to make a fair show in the flesh, they constrain you to be circumcised: only lest they should suffer persecution for the cross of Christ.

12. Those Zealots that stand up *A.D. 58.*  
thus for the meer external and carnal Ordinances of the Jewish Law, would persuade you Gentile Converts into the Necessity of observing them, purely for fear of the Jews, and to avoid the Persecutions they would otherwise bring on them for their Christian Faith, by incensing the Roman Power against them.

13 For neither they themselves who are circumcised, keep the law, but desire to have you circumcised, that they may glory in your flesh.

13. 'Tis not out of any real and religious Zeal for the Law, (for they regard that as little as other People) but from an Itch of Vain-glory, to make you their Proselytes, and save themselves harmless.

14 But God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

14. I on the contrary (notwithstanding their false Suggestions) make a perfect Conscience of aiming at any Credit or Favour with any Sort of People, but what comes from the sincere Discharge of my Office, in preaching Jesus Christ as a crucified Saviour; by whose Religion alone Justification and Happiness is to be attained. In Conformity to whose Death all worldly and selfish Designs are dead to me, and I to them.

15 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

15. For, as I have abundantly proved to you, it is of no Consequence under the Gospel Covenant, whether a Man be circumcised or not. All that Christianity requires is, the Reformation of his Principles and Practices.

16 And as many as walk according to this

16. And therefore all Christians, Gentile or Jewish, that stick to this Principle,

A.D. 58. this Rule, \* peace be on them, and mercy, and upon the Israel of God.

17 From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus †.

But tho' I be circumcised, I do not look on that as my Christian Badge. No, my Marks are the Stripes and Chains I have borne for Christ and his Religion; the Prints whereof remain still upon my Body, and are sufficient Tokens to whom I belong.

18 Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

¶ Unto the Galatians, written from Rome.

Principle, may be fully assured of their Pardon and Salvation at God's Hand, as his true Church \* and People.

17. Wherefore, for the future, let no more Calumnies be raised on me upon this Point, nor let me have any further Disturbance about it.

*Circumcision* is the Badge of a Jew.

18. Brethren, the Love and Favour of our Lord Jesus Christ be with you, and direct your Minds. Amen.

\* *And upon the Israel of God.* Καὶ εἰπὲ τὸν Ἰσραὴλ τοῖς. Peace and Mercy be unto them, as the Israel of God.

† Ver. 17. *The Marks of the Lord Jesus.* Note, The general Sense of this Phrase is very clear: And, I think, the five foregoing Verses plainly show the Jewish Circumcision to be the Thing here alluded to. They that would see another Conjecture, may consult the Author of *The Sac. Classicks defended*, Vol. II. p. 67, 68. Edit. Octav.





A

P A R A P H R A S E  
O N  
The Epistle of St PAUL  
TO THE  
E P H E S I A N S.

*The P R E F A C E.*

§ 1.  HIS and the two following Epistles A.D. 62. to the *Philippians* and *Colossians*, were written from the same Place, in the same Year, during St Paul's Imprisonment at *Rome*, and upon the same Occasion. From whence the Reader sees how the Strain of their Expressions come to be so much alike, and in a great measure the same.

§ 2. One cannot attend to the main Drift of these three Writings, without observing what it was that lay nearest the Apostle's Heart while he indited them; viz. The Confirmation of these *Christians* against that Doctrine of the absolute Necessity of the *Ceremonial Law*, in order to the Salvation of a *Christian Convert*; the Effect of that proud Conceit the *Jewish Zealots* had

A. D. 62. of themselves, as the ancient People of God, in Derogation to all the rest of Mankind, whom they would hardly at all grant to have been design'd any Share in the Blessings of Christ the Messiah; but especially not without their first embracing the Jewish Religion. A Principle that, more or less, runs through, and is attacked in, all the Apostolical Epistles.

§ 3. But there is this Difference between the Manner of St Paul's Management of this Point in *these*, and that in his foregoing Epistles to the *Romans*, *Corinthians*, and *Galatians*. In those Letters (especially the two latter) he had to do with a People *actually* perverted by those Jewish Principles; and by the Cunning and Bigotry of their Leaders, wrought up into a Contempt of his Person, and Apostolical Authority. Whereas in *these* he had nothing to do but to back and encourage a steady and orthodox Set of Christians to final Constancy and Perseverance, against those prejudiced Teachers who had spread themselves into almost every Church. In the one therefore his Method is all Reasoning and Argumentative, while in the other he runs in cheerful Encouragements and loving Congratulations; and as you see *those* to be full of Expostulations and Complaint, so *these* abound and even overflow in Expressions of Endearment and Love: Of which Expressions, tho' some may, to a modern Reader, seem to be but Tautology, they are indeed the Effect of an inspired Mind transported with Joy, striving to vent its unutterable Satisfaction at the happy Fruits of it's Endeavours for the Good of Mankind and the Glory of God.

§ 4. The Jewish Zealots had so contemptuous a Notion of an uncircumcised Person, especially one not at all proselyted to their Jewish Religion; that they thought the Duties flowing from the nearest even of Civil and Natural Relations, too much to be observed toward them. This I take to be the proper Key to those Lessons of St Paul, concerning the Relative Duties in *these* and his other Epistles. By comparing them with *I Cor. vii.* or with his Exhortations to Love, Unity, &c. which have a plain Relation to the furious Disputes between the Jewish and Gentile Converts; these very Admonitions to Husbands, Masters, Wives, &c. appear to me to have

A.D. 62.

have been perfectly *occasional*, and levelled at the fore-going Principle. Thus the Admonitions to *Husbands* and *Wives*, *Ephes.* v. and *Col.* iii. may, by several Passages of *1 Cor.* vii. be understood with reference to such *Pairs*, whereof one was a *Heathen*, the other a *Christian*; or perhaps the one a *Gentile* and *uncircumcised* Convert, the other a *Jewish* Convert; the latter of which, by a *Jewish* Prejudice, might think themselves excusable from any further Obedience or Duty to the former. In like manner, the earnest Caution to *Children* and *Parents* to observe a Duty in itself so natural, and which indeed wanted no *Gospel Revelation* to show it to be a moral Duty of the first Rank, seems clearly to be understood of such *Cases* where one of the *Parents* might be of the former, and the other of the latter, of those Denominations: And that *Children* should pay an equal Reverence to *both*, was the Scope of the Apostle's Exhortation. Then as to *Masters* and *Servants*, St *Paul* is so perfect an Interpreter of himself in other Places, particularly in *1 Cor.* vii. 20, 21, 22. that one cannot but conclude, his Eye here to have been upon *Christian* Masters to *Heathen* Slaves, and *Christian* Slaves under *Heathen* Masters. And thus the Obligation to these *relative Duties*, so incumbent on a *Christian* toward even *Infidel* Relations, shows itself much stronger and more engaging upon *Christians* toward one another, by the plain *Consequence*, tho' not the *express Design* of the Apostle's Admonitions. And this Observation, which I have not found duly cultivated by any Interpreters, I leave to the judicious and careful Reader of these Epistolary Writings.

§ 5. The rest of these Epistles is spent in Exhortations to such *Christian* Virtues as are the reverse of those unclean and vicious Practices these *Gentile Christians* had been formerly most subject to in their Idolatrous and Heathenish Condition; as also to Prudence, Constancy, and Patience, under the Dangers and Oppositions they meet with from either *Jewish* or *Gentile* Infidels: all which shall be methodically noted in the Contents of each Chapter. Concerning this particular *Epistle*, see the learned Dr *Mell* in his *Prolegom.* § 72, 73, 74, &c.

## C H A P. I.

## The ARGUMENT.

*A.D. 62. He salutes the Ephesians with the Title of Faithful Christians, for their steady Adherence to the Christian Faith, without any Regard to the Necessity of the Ceremonial Law. Blesseth God for calling the Gentile World into the Christian Covenant, and bringing them and the Jews together into one Church under Christ the Messiah. Declares this to have been the original and gracious Design of God in the Gospel Dispensation: And the Gifts and Endowments of the Holy Spirit conferred on the Ephesian Church, are to them a Pledge and Confirmation of this Truth. His Satisfaction in their Adherence to it, and his Prayers for their Constancy and Improvement in the Knowledge of this most wise and comprehensive Religion of the Gospel.*

\* Acts ix.  
Gal. i. 1.

**P**AUL an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus:

*Christian Religion for Salvation, without the Observation of the Mosaical Ceremonies.*

*2 Grace be to you, and peace from God our father, and from the Lord Jesus Christ.*

*3 Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:*

*4 Ac.*

**I. PAUL** called to be a Christian Apostle by the express Will and Revelation of God, sendeth this Epistle to the Church of Ephesus, and to all the Christians of the Lesser Asia, those faithful Christians that firmly rely upon the Chri-

*2. Wishing you all Divine Favours and Blessings from God the Father, and from our Lord Jesus Christ.*

*3. Expressing my hearty Praises to God the Father of our Lord Jesus Christ, for bestowing \* on you Gentiles, as well as the Jews, all the Privileges of the Spiritual Religion of the Gospel, a Religion so full of eternal and heavenly Blessings.*

*4. A*

4. According as he hath chosen us \* in him, before the foundation of the world, that we should be holy, and without blame before him in love :

5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will :

under Christ Jesus, Jewish Law.

6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

7 In whom we have redemption through his blood, the forgiveness of sins; according to the riches of his grace,

8 Wherein he hath abounded toward us in all wisdom † and prudence:

9 Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself.

4. A Mercy designed of God to- A.D. 62. ward the Gentile World, \* even before the World was created, to make them also his true Church and People, by giving them the means of a pure, peaceable, and holy Life, by Jesus Christ the Messiah.

5. For as it was by the free Bounty and Favour of God, that the Jewish Nation should be, for a long time, his peculiar Church and People, so is it the same Divine Will now to bring all the Gentile World along with them into this gracious Privilege without any farther Obligation to the

6. Which merciful Acceptance of us all, through his beloved Son, is that which magnifies and exalts the Goodness and Bounty of this Gospel Covenant.

7. By the exceeding great Blessing of whose Death and Sufferings for us, both Gentile and Jewish Believers are put into a State of Pardon, and Capacity of eternal Happiness.

8 & 9. A Dispensation full of Divine Wisdom, and that lets us all † into the Discovery of the great and wise Purpose of God toward Mankind;

10 That

---

\* Ver. 3 & 4. ημας, Blessed us, chosen us. He in his usual Way makes himself as one of the Gentile Converts, the more to confirm and encourage them to rely upon the Gospel without the Ceremonial Law.

† In all Wisdom and Prudence : These words may either be referred to God, or to Christians as endowed with them under the Gospel. I have expressed both Senses.

ul Christ  
n Faith,  
emonial  
rld into  
e Jews  
n. De-  
s Design  
ifts and  
Ephesian  
i of this  
and his  
e Know-  
on of the

a Chri-  
express  
of God,  
church of  
stians of  
ul Christ  
the Chri-  
tation of

ine Fa-  
God the  
rd Jesus

Praises to  
rd Jesus  
ou Gen-  
all the  
ligion of  
full of  
s.

4. A

A.D. 62.

10 That in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which \* are in heaven, and which are on earth, even in him:

11 In whom also we have obtained an inheritance, being pre-determinately according to the purpose of him, who worketh all things after the counsel of his own will :

12 That we should be to the praise of his glory who first trusted in Christ.

13 In whom he also trusted after that ye heard the word of truth, the gospel of your Salvation : In whom also after that ye believed, ye were sealed with that holy Spirit of Promise,

Graces of the Holy Spirit, that were promised to the Church of the Messiah.

14. For

10. *Viz.* This special and particular Purpose of his gathering People out of all Nations, without Distinction, into one Church under Christ, in this last and great Dispensation of the Gospel, and so committing the whole Church of Heaven \* and Earth to his Conduct and Government.

11 & 12. To whose Religion it was indeed the Privilege granted to us of the Jewish Nation, to have the first Call ; that as we had been his ancient Church, we should be the first Converts that should praise and magnify God under the Religion of his Son Jesus Christ, the Messiah promised to us. It being the good pleasure of the Almighty thus to have it.

13. But the Blessing of being made the Church of Christ being not intended to be confined to our Nation, is now come to you Gentiles also ; who, by your embracing the Gospel Religion, are put into the same Capacity of Salvation with Us, and have it confirmed to you by your Endowment with those very Gifts and

\* Both which are in Heaven, and which are on Earth. Heaven and Earth are sometimes a Jewish Phrase to express the whole World. But they seem in these Epistles to the Ephesians and Colossians, with relation to Christ's Government, to include the Angels and Heavenly Spirits along with Mankind. The Phrases of visible and invisible in Colos. i. 16. being hardly capable of any other Sense ; as likewise that of Thrones, Principalities, and Powers. See also and compare Chap. iii. 15. Col. i. 20. Phil. ii. 9.

Vol. II.  
and par-  
athering  
without  
h under  
Dispens-  
ommit-  
heaven \*  
nd Go-

igion it  
anted to  
to have  
ad been  
ould be  
d praise  
Religion  
Messiah  
e good  
to have

ng made  
not in-  
Nation,  
es also ;  
Gospel  
me Ca-  
nd have  
Endow-  
fts and  
Church

4. For

Earth.  
expres  
ephians  
include  
. The  
hardly  
Princi-  
iii. 15.

Ch. I. *Epistle to the Ephesians.*

45

14 Which is the earnest of our inheritance, until the redemption\* of the purchased possession, unto the praise of his glory.

a Privilege ; to the  
rious Dispensation.

15 Wherefore I also after I heard of your faith in the Lord Jesus, and love unto all the saints,

16 Cease not to give thanks for you, making mention of you in my prayers,

gard to their being for it, and am ever rememb'ring you in all the Prayers I offer up to Him.

17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the Spirit of wisdom and revelation, in the knowledge of him :

18 The eyes of your understanding being enlightened : that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints.

14. For those Endowments conferred on your Church, are a perfect *A. D. 62.*  
Earnest and *Pledge*, that God has now redeemed and purchased you *Gentiles* for his || peculiar People ; || *See Rom.* viii. 23. and do assure you of the present and future \* Blessings of so noble Honour and Praise of this his glo-

15 & 16. Wherefore, being thus assured of the gracious Intent of God toward *you*, as well as the *Jewish* Nation, I no sooner heard of your Steddinges to this *Christian* Principle, ever since my first preaching to you, and that universal Charity you bear towards all *Christian* Brethren, without any partial *circumcized* or not ; but I blessed God rememb'ring you in all the Prayers I

17. Beseeching him, the Glorious God and Father of our Lord Jesus Christ, to continue and increase upon you the Gifts of his Spirit, for your still more compleat Knowledge of Christ's Religion, and your final Adherence to the true Doctrines of it.

18. To enlarge your Understandings, and give you a just and profound Sense of the Certainty and glorious Advantages of your *Christian* Profession.

19. And

\* Ver. 14. Until the Redemption of the purchased Possession, εἰς ἀπολύτρωσιν τῆς απειπονήσεως. So as to make us [Gentiles] a redeemed Possession.

A.D. 62.

19 And what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power.

20 Which he wrought in Christ when he raised him from the dead, and set him at his own right-hand in the heavenly *places*,

21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come :

22 And hath put all things under his feet, and gave him to be head over all things to the church.

23 Which is his body, the fulness of him that filleth all in all.

19. And of that great and almighty Power, by the Demonstrations whereof he at first converted you to, and by which he will constantly support you in, your *Christian* Faith ; and will at last raise you up to the final and eternal Rewards of it.

20. That divine Power, I say, whereof he gave so wonderful and most evident an Instance, in raising up Christ the Head of his Church, from the Dead, and exalting him to the highest Degree of Majesty and Glory with him in Heaven.

21. Investing him there with a Dominion over all Creatures, even over all Dignities, Offices, and Powers, both of this and of the future World.

22 & 23. Making him the glorious Head over the whole Church as his Body, which is now to be fully perfected and compleated by the clearest Discoveries and most excellent Privileges from Him in whom dwelleth all Fulness \* and Perfection.

---

\* *The Fulness of him that filleth all in all.* Much the same Expression with that of John i. 16. *Of his Fulness have we all received (Fulness) and Grace for (av't, in Proportion to his) Grace.* This is the Sense, if  $\pi\lambda\eta\mu\nu\alpha$  refers to *Christ*. But if it refers to the *Church*, (the Substantive last mention'd) I have expressed that Sense also.

## C H A P. II.

## The C O N T E N T S.

*Having shewn it to have been the original Purpose of God A.D. 62. to unite the Gentiles to the Church of Christ; he declares the Ephesians to be actually Members of it. Gives them such an Account of the Gospel Privileges and Blessings, as exalts it far above, and makes it independant of, the Rites of the Mosaical Law. He shews that Law to be abolish'd by the Death and Religion of Christ, and thereby both Jew and Gentile united into one Church and Society. And all this for their Encouragement to adhere to the Christian Faith, without listning to the Necessity of the Mosaical Ceremonies.*

**A**ND you hath he quickned \* who were dead in trespasses and sins, **I. BE** assured therefore, that God who raised up \* Jesus Christ from the Dead, and made him the Head of his Church, has, by your Conversion to Christianity, raised \* up you *Ephesians* to the Hopes of Pardon and Salvation, who were formerly in a State of Sin and Death under your vicious and Heathenish Life.

**2** Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience.

**3** Among

While you lived in the habitual Practice of Enormities that were common and fashionable in the *Heathen* World; influenced by the Temptations of the Devil, that powerful and malicious Spirit, that has his Residence in the Air about us, and still reigns by his Influences on the wicked and unconverted *Heathens*.

**3. Of**

\* I take the Construction of this Verse from the 20, 21, &c. Verses of the foregoing Chapter, and not from the 19th, as some, nor the 5th Verse of this Chapter, as other Interpreters do. This makes the Connection much clearer and less interrupted, and is confirmed by the εν Χριστῷ, in the 6th Verse.

A.D. 62. 3 Among whom al-  
so we all had our con-  
versation in times past  
in the lusts of our  
flesh, fulfilling the de-  
fires of the flesh, and  
of the mind, and were  
by nature the chil-  
dren of wrath, even  
as others \*.

4 But God who is  
rich in mercy, for his  
great love wherewith  
he loved us,

5 Even when we  
were dead in sins, hath  
quickned us together  
with Christ (by grace  
ye are saved)

you ; the *Ceremonial*

6 And hath raised  
*us* up together, and  
hath made *us* fit to-  
gether in heavenly pla-  
ces in Christ Jesus.

7 That in the ages  
to come he might  
shew the exceeding  
riches of his grace,  
in his kindness to-  
wards us, through  
Christ Jesus :

8 For

3. Of which Number you all were  
before your Conversion ; indulging  
your carnal and depraved Appetites,  
and actuated by the Dictates and  
Passions of a sensual Mind ; being,  
like all other *Heathen* People, brought  
up from your Birth to the Habits of  
such vile Courses as could not but  
subject you to the Wrath and Dis-  
pleasure of God.

4 & 5. But God in abundant  
Mercy and Compassion to his sin-  
ful Creatures, has now by the Death  
and Resurrection of Christ, and by  
your embracing his Religion, recov-  
ered you + from this dark and  
sad Estate, and raised you to the  
Hope of Pardon and Salvation. 'Tis  
this Religion that justifies and saves  
Law has no hand at all in it.

6. For by raising *Him* from the  
Dead, God has given you, and all  
true *Gentile* Believers, an Assurance  
of all the noble Privileges of his  
Heavenly Religion, and of all the  
Blessings of his Kingdom.

7. It being the Purpose of God  
thus to display the wonderful Extent  
of divine Love and Mercy to all  
Mankind, under the Dispensation of  
Christ the *Messiah*.

8 & 9. And

\* Ver. 3. By Nature : Φύσις, either by Customs and Habits  
(of Vice;) or else really and indeed Children of Wrath ; as this  
Word is plainly used, Gal. iv. 8. By Nature no Gods, i. e. Not  
Gods at all.

+ Wherewith he loved *us*, hath quickned *us*.  
See Note on Chap. i. 3, 4.

ol. II.  
all were  
ndulging  
ppetites,  
ates and  
e being,  
brought  
habits of  
not but  
nd Dis-

abundant  
his fin-  
the Death  
and by  
n, recon-  
ark and  
to the  
. 'Tis  
d faves

rom the  
and all  
ssurance  
s of his  
all the

of God  
l Extent  
y to all  
sation of

z 9. And

nd Habits  
; as this  
. e. Not

## Ch. II. Epistle to the EPHESIANS.

49

8 For by grace are ye saved, through faith, and that not of your selves: *it is* the gift of God:

9 Not of works, left any man should boast \*.

Observation of the *Ceremonial Law*, and so \* the *Jew* could no more pretend to claim it than the vilest *Gentile*.

10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

11 Wherefore remember that ye *being* in times past Gentiles in the flesh, who are called uncircumcision by that which is called the circumcision in the flesh, made by hands,

12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.

13 But now in Christ Jesus, ye who sometimes were afar off, are made nigh by the blood of Christ.

8 & 9. And certainly this *Gospel A.D. 62.*

Salvation is the Fruit of nothing but the pure Grace and Bounty of God, making our Faith in Christ's Religion the merciful Condition of this Happiness. No Man has done any thing to deserve it; it could not be merited by the utmost Observation of the *Ceremonial Law*, and so \* the *Jew* could no more pretend to claim it than the vilest *Gentile*.

10. Our regenerate State is wholly owing to what *God* has done for us in *Christ*, and by his *Religion*. By *this* it was his Design to prepare and enable us to live that Life of Purity and Virtue that will qualify us for Life Eternal.

11, 12, 13. Remember then, and stand to it; that though you *Gentiles* were formerly quite out of the Pale of God's Church, without any Knowledge of the *Messiah* promised to *Abraham* as the Saviour of all Mankind, having little or no Prospect of spiritual and future Happiness, estranged from the Knowledge and Worship of the true God; in fine, *you* whom the *Jewish* People, that boasted themselves in their divine Laws and Privileges, were wont in Derision, to call *uncircumcised*, *unclean* and *sinful*, are now by *Christ's* Religion, taken into Covenant with him, and are his peculiar People as much as *they*.

E

14. While

\* *Left any Man should boast, ἵνα μή τις καυχήσεται. So that, none can boast.*

A.D. 62. 14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us.

God, the Difference into one Church and

15 Having abolished in his flesh the enmity, even the law of commandments, contained in ordinances, for to make in himself, of twain, one new man, so making peace.

16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby :

17 And came, and preached peace to you which were afar off, and to them that were nigh.

to the Jews that had

18 For through him we both have an access by one Spirit unto the Father.

his true People, all without any further regard to the Jewish Law.

19 Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God : much of God's Family as they can be.

14. While they were his enclosed Church, you Gentiles were kept at a distance ; and indeed were no way reconcilable to their Ceremonies and Worship. But now that Christ by his Death hath reconciled us all to is at an end, and we are all united Society.

15 & 16. For that Part of the Jewish Law that consisted of such Ceremonies as were designed to keep up the Distinction between them and all other Nations, is now, by the Death of Christ upon the Cross, abolished and become of no further Obligation ; whereby he has made the Way open for Believers of all Nations to join with them, and make up one Christian Church under him, the common Head and Saviour of us all.

17. And accordingly Christ has appointed his Gospel to be preached, as the Condition of Peace and Pardon, as well to the Gentiles that were hitherto Strangers to his Church, as been his ancient People.

18. For by the Sacrifice of his Death, all true Believers of every Nation are admitted into Favour with God the Father, and become conducted by the same holy Spirit, to the Jewish Law.

19. Wherefore look upon yourselves as no longer excluded from the divine Covenant, nor as only in part Proselytes to it, because of your not being circumcised ; but esteem yourselves as fully privileged, and as

ol. II.  
nclosed  
pt at a  
o way  
ies and  
rjst by  
all to  
ited

of the  
of such  
to keep  
n them  
now, by  
e Crofs,  
o further  
as made  
rs of all  
and make  
nder him,  
our of us

Christ has  
preached,  
and Par-  
that were  
church, as

ice of his  
of every  
o Favour  
nd become  
oly Spirit,

upon your-  
ed from the  
as only in  
use of your  
but esteem-  
ged, and as

## Ch. II. Epistle to the EPHESIANS.

51

20 And are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone.

himself being the Head of this Body, and as it were the chief Corner-Stone of this Fabrick, holding and cementing the two Sides of *Jewish* and *Gentile* Believers together.

21 In whom all the building fitly framed together, groweth unto an holy temple in the Lord.

the Temple and Habitation of God.

22 In whom you also are builded together for an habitation of God through the Spirit.

22. You *Gentile* Christians of *Ephesus* being now a Part of this glorious Fabrick as well as the *Jews*: And as God was formerly said to dwell in the *Jewish* Tabernacle and Temple, by the Manifestations of himself there to that People; so may he now, in a much higher and happier Sense, be said to *dwell in you*, by the Gifts and Graces of his Holy Spirit conferred on you.

20. Believe, for certain, you are A.D. 62. Members of that Church of the *Messiah* which is built upon the Truth of all the Prophecies of the *Old*, and the Apostolical Doctrines of the *New Testament*; Jesus Christ himself being the Head of this Body, and as it were the chief Corner-Stone of this Fabrick, holding and cementing the two Sides of *Jewish* and *Gentile* Believers together.

21. Under whose divine Conduct and Influence, all the Members of this *Christian* Society, like the Stones of a material Building, are so to unite and increase, as to become

## C H A P. III.

## The C O N T E N T S.

*The same Assurances, viz. That the Gentiles are received into the Church of Christ, continued. He owns and professeth himself the Gentile Apostle, Commissioned on purpose to preach the Gospel to them. The Calling of the Gentile World, a Doctrine not allowed of by the Jews, nor discovered to the Gentiles themselves in former Ages, but now clearly revealed to have been always the Purpose of God; and in this respect is styled a Mystery. He exhorts them to rejoice in, rather than be discouraged at, his Imprisonment and Sufferings for this Doctrine. Prays for their Confirmation and Progress in the Christian Faith, and blesseth God for his extended Mercies to Mankind.*

A.D. 62. *F*OR this cause,  
† I Paul, the  
prisoner of Jesus Christ  
for you Gentiles,  
as well as the Jews, am † I, Paul, now a Prisoner at  
Rome, prosecuted by the Malice of that \* People, and to  
be tried for my Life.

2 If ye have heard  
of the dispensation  
of the grace of God,  
which is given me to  
you-ward:

3 How

i. *F*OR preaching this very Doctrine, viz. That you Gentiles are now received into all the Privileges of the Christian Church, I am a Prisoner for your sakes, since || you know my divine Commission by an express Revelation from

---

† I Paul, a Prisoner; i. e. either am now a Prisoner, (as I have ventured to connect it with the 2d and 3d Veres;) or else The Prisoner, and then most probably all the following Veres of this Chapter are one continued Parenthesis, to the first Verse of the 4th Chapter, where the Apostle resumes his Exhortation again in the very same Words.

\* See Acts xxii. 21, 22. xxvi. 19, 20, 21. xxviii. 17, 20.

|| If ye have heard; εἰ γένεσατ, Since ye have heard.  
See Dr Mill. Prolegom. § 72, 73, &c.

3 How that by revelation he made known unto me the mystery, (as I wrote afore in few words,

4 Whereby when ye read ye may understand my knowledge in the mystery of Christ)

so little expected by

5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;

6 That the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ, by the Gospel:

make up one Church

7 Whereof I was made a Minister, according to the gift of the grace of God given unto me, by the effectual working of his power.

8 Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ.

9 And

from God, runs chiefly upon this A.D. 62. very thing, To authorize me to declare this unthought-of Mercy to you; as I briefly explained it to you before, (Chap. i. 9, 10.)

4. By reading and considering whereof, as I there did, and shall now give a further Account of it; you may clearly understand that gracious and surprizing Purpose of God the World.

5 & 6. *Viz.* That though the Heathen Nations had it not expressly declared to them in former Ages, nor could the Jews be brought to apprehend it from the Predictions of their Prophets; yet it was now clearly revealed and absolutely declared to the inspired Apostles of Jesus Christ, that the Gentiles should be taken into all the Blessings of the Christian Covenant, and be united to the Jews, to under the Messiah.

7. Of which great and merciful Dispensation God has made me a Minister, and qualified me for preaching and demonstrating the Truth of it, by the Powers of his holy Spirit conferred on me.

8. I, who for my former immoderate and furious Zeal against this very Religion, can never sufficiently humble myself, have now the Favour to be made an Apostle, to declare this amazing and extensive Love of God by Jesus Christ toward the Gentile World.

A.D. 62.

9 And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ.

10 To the intent that now unto the \* principalities and powers in heavenly places, might be known by the church the manifold wisdom of God,

11 According to the eternal purpose which he purposed in Christ Jesus our Lord:

but now fully compleated by Jesus Christ.

12 In whom we have boldness and access with confidence by the faith of him.

and may address to him with full Assurance of being rewarded as his true Worshippers.

13 Wherefore I desire that ye faint not at my tribulations for you, which is your glory.

14 For

9. To shew both Jew and Gentile the exceeding great Blessings they are now to enjoy, by being united into one Church under Christ: A thing that God, who created and governs the World, and all the Dispensations of it by Him, thought not fit so manifestly to reveal to former Ages, as he has now done.

10 & 11. Now that he intends not only to convince the Governors and Magistrates of this World, who have opposed and persecuted this Religion, but to display to all Ranks and Degrees of Creatures, both in Heaven \* and Earth, this manifold Wisdom in the wondrous Management of his Church; so agreeably to the former † Dispensations of it; all which were always directed and disposed,

12. Through whose Mediation for us, both Jew and Gentile, that embrace his Religion, are accepted of God as his true Church and People;

13. Wherefore since I am now under Persecution for delivering a Doctrine so much to the Benefit of you Gentile Christians: Be not disheartned or affrighted at my Sufferings;

\* To the Principalities and Powers in Heavenly Places.  
See the Note on Chap. i. 10.

† According to the Eternal Purpose. Κατὰ τὸ πρόσθιον τὴν διάνοιαν; agreeably to the Predisposition of former Ages, or Dispensations of Religion. Thus the Saviour was promised to Adam, then to Abram, afterwards typified and represented to the Jews, and at last, fully and openly preached to all the World.

Ch

ing  
Since  
HeaI bo  
the F

Jefus

15  
whole  
ven a  
med16  
grants  
to th

glory,

ended

his Sp

17  
dwell

by fai

ing ro

ded in

18  
compr

saints,

breadth

and de

19  
the lo

which

ledge,

20 L

that is

ceeding

bove a

or thin

to the

worke

21 U

glory in

Christ J

out all

withoutou

\* F

+ W

ings; but rather rejoice at them, as an Argument of the *A. D. 62.*  
Sincerity and Truth of this Doctrine; and let it raise your Hearts and strengthen your Resolutions.

14 For this cause I bow my knees unto the Father of our Lord Jesus Christ.

15 Of whom the whole family in heaven and earth is named;

16 That he would grant you according to the riches of his glory, to be strengthened with might, by his Spirit in the inner man:

17 That Christ may dwell in your hearts by faith; that ye being rooted and grounded in love.

18 May be able to comprehend with all saints, what is the breadth and length, and depth and height:

19 And to know the love of Christ, which passeth knowledge, that ye might be filled  $\dagger$  with all the fulness of God.

20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

21 Unto him be glory in the church by Christ Jesus, throughout all ages, world without end. Amen.

14 & 15. To which End I humbly and earnestly beg of God the Father, the Supreme Lord and Governor of the whole Church in Heaven \* and Earth, uniting both Angels and Men under his Government;

16. That out of the infinite Fulness of Divine Goodness and Mercy, he would confirm your Minds by the Influence of his holy Spirit.

17, 18, & 19. That so, by a due and profound Sense of the inexpressible Bounty of this Dispensation of Christ toward you *Gentiles*, you and all Christian People may render him all unfeigned Returns of Love, Gratitude, and Obedience, by an unshaken and firm Adherence to his Religion; abounding in all the Divine  $\ddagger$  Gifts and Spiritual Graces belonging to it.

20 & 21. To him therefore who has already conferred such spiritual Endowments on you, and is both able and willing to encourage your Improvement of them, by giving you still more than you can wish or imagine for yourselves, be ascribed, by all succeeding Ages of the Church, all Honour and Glory, through Jesus Christ, for evermore. Amen.

\* Family of Heaven and Earth. See the Note on Chap. i 10,  
 $\ddagger$  With all the Fulness of God. See the Note on 2 Cor. viii. 1.

## C H A P. IV.

## The C O N T E N T S.

*The Apostle having thus given the Gentile Christians of Ephesus all suitable Encouragement to continue in, and firmly to rely upon, the Christian Faith, without the Observation of the Jewish Law: Comes now to exhort their whole Church in general to the Practice of such Duties as became their holy Profession, especially that of Unity, mutual Charity, and Forbearance; adviseth both the Jewish and Gentile Converts to consider themselves as all united into the same Church and Privileges in Christ, without Distinction; warning the Gifted Teachers of both Parties to a sober and uniform Improvement of their Gifts and Offices; by shewing them to be all derived from the same Spirit, and intended for the same religious Purposes. Then turns his Exhortation to the Gentile Part, shewing them their Obligation to renounce all their former Heathenish Practices, and live up to the Purity of the Gospel Religion. Pointing out to them several of the most notorious Vices to which they had formerly been subject.*

A.D. 62.

**I** Therefore the Prisoner \* of the Lord, beseech you, that ye walk worthy of the vocation where-with ye are called, **i.** **T**HUS have I that am now a \* Prisoner for Christ's sake, and particularly for upholding you Gentile Christians to be his true Church, without your Observance of the Mosaical Ceremonies, given you full Encouragement to maintain that Privilege. And let me now by these Chains I wear, beseech all Parties among you to live worthy the Excellency of their holy Profession.

2 &amp; 3. Taking

---

\* *I therefore, the Prisoner of the Lord: See Note on Chap. iii. ver. 1.*

2 With all lowliness and meekness, with long-suffering, forbearing one another in love:

3 Endeavouring to keep the unity of the spirit in the bond of peace.

4 There is one body and one spirit, even as ye are called in one hope of your calling.

5 One Lord, one faith, one baptism,

6 One God and Father of all, who is above all, and through all, and in you all.

and Servants of the same God the Father, who is equally over you all by his Power, conducts you all by the same good Providence, and dwells in you all by the same Holy Spirit.

7 But unto every one of us is given grace, according to the measure of the gift of Christ.

to every Member or in such Measures as Christ knows them best able to improve for the Church's Benefit. So that none ought to be dissatisfied with his own, or to undervalue those of another.

8 Wherefore he faith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

9 (Now

2 & 3. Taking special care to A.D. 62. preserve the Peace and Unity of the Church by a gentle, meek, and forbearing Behaviour to each other, agreeably to the Spirit of the Gospel.

4, 5 & 6. Duly considering, that both Jewish and Gentile Believers are now joined together in one Christian Society, enlightened and endowed with the same Spirit, and brought into the same common Hope of Salvation; having the same Christ for your Saviour and Head, into whose Faith you are all alike baptized; and are become the Church

7. But you ought to remember, That though you all belong to the same Christian Church, the Body of Christ; yet the Gifts and Graces of the Spirit may not be distributed

Minister alike; but to each of them

8. These Spiritual Gifts to the Christian Church, and the Variety of them too, are represented in those Prophetick Words of the Psalmist, (Psal. lxviii. 18.) Resembling Christ the Messiah in his Ascension

\* Grace χάρις, either Gifts and Endowments for an Office in the Ministry, or the Office itself.

*A.D. 62. Ascension into Heaven, after the Conquest of Sin, Satan, and Death, to an Earthly Monarch in Triumph after Victory, scattering Gifts and Largeesses to his People.*

9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth ?

10 He that descended, is the same also that ascended up far above all heavens, that he might fill all things.)

(9 & 10. But whatever Degrees they are given in to any of you, they all come from this Triumphant Saviour, the very same Jesus who came down upon Earth, died and was buried, to obtain this Conquest, and then rose again, and was exalted to the highest Degree of Heavenly Glory and Majesty, to become the Lord of the whole Church of God, to perfect and compleat it, and to guide and model it by such Measures as he in Wisdom should think fit \*.)

11 And he gave some apostles: and some, prophets: and some, evangelists: and some, pastors and teachers;

*Doctrines of it first to the World; others to be Prophets, to explain the Passages of the Old Testament, relating to, and confirming, that Doctrine; others to be Evangelists, to spread it to farther distant Nations, and to record it in Writing; and some to be Pastors and Teachers, to build Men up in the Knowledge of it after they have embraced it †.*

12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ :

a more firm and perfect Society; to render the Discharge of the Christian Ministry more orderly and effectual; all contributing

11. And accordingly he fulfilled that Prediction by this *Variety* \* of Endowments on the Ministers of the Christian Church; qualifying some to be Apostles, to declare the

12. Which *Variety* of Gifts and Offices, is so far from being a Disadvantage, from the Excellency of one above another, that 'tis the very Thing intended to knit and compact the Christian Members into

\* I see no Connexion in these two Verses with the foregoing and following Clauses, but by making them refer to the *Variety* of Gifts, and their being derived all from Christ. And the Connexion is best preserved by including them in a Parenthesis.

† See 1 Cor. xii. for the same Expressions and Argument more at large.

contributing, in their Places and Stations, to the better *A.D. 62.*  
Edification of the whole Church.

13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

14 That we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive:

15 But speaking the truth in love, may grow up into him in all things, which is the head, *even* Christ:

16 From whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of it self in love.

17 This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk in the vanity of their mind,

18 Having the understanding darkned, being alienated from the

13. God so wisely providing, that each Member should by this means be trained up to perfect Christianity; and the whole become a compleat Body under him the common Head of all:

14. That, by arriving at this Perfection of Christian Faith and Knowledge, they may be above the Influences and Stratagems of cunning and deceitful Teachers; and not, like Children, give Ear to every plausible Doctrine that is proposed to them.

15 & 16. But that, as the human Body is composed of different Joints and Members, all in their several Functions, tending to nourish and keep up the whole Frame; so by this Variety of spiritual Gifts and Offices in the Church, Christians may grow up into one compleat Society under Christ their Head, unanimously agreeing in the same Rule of Faith towards God, and conspiring in the same mutual Affections to each other.

17. I must again particularly warn you *Gentile* Christians, how much it concerns, and is expected from you, entirely to renounce all the vile Practices and Idolatrous Worship of the *Heathen* World,

18. Who still remain in that perfect State of Ignorance and Irreligion which *you* have solemnly forsaken, utterly

A.D. 62. the life of God, through the ignorance that is in them, because of the blindness of their heart :

19 Who being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness.

20 But ye have not so learned Christ :

21 \* If so be that ye have heard him, and have been taught by him, as the truth is in Jesus :

22 That ye put off concerning the former conversation, the old man, which is corrupt according to the deceitful lusts :

23 And be renewed in the spirit of your mind ;

24 And that ye put on the new man, which after God is created in righteousness and true holiness.

25 Wherefore putting away lying, speak every man truth with his neighbour : for we are members one of another.

Neighbours ; remembering, you are all now Members of the same Christian Body ; so that to deceive another is to injure and abuse your selves.

26 & 27. Sup-

\* If so be ye have heard him — εἰ γε αὐτὸν ἤκουετε. Since you have heard him.

utterly estranged from that virtuous Course of Life that alone can render Men like to God, and happy in his Service.

19. And, by impure and un-reformed Habits, are become so insensible of all Goodness, as to commit the worst Degrees of Uncleanness, not only without all Regret and Reluctancy, but with the utmost Eagerness and Delight.

20 & 21. Remember, that by your \* Conversion to the Christian Religion, you are in quite another State ; and obliged by the highest Engagements to a direct contrary Course of Life.

22, 23, 24. Namely, to forsake all your old Heathenish Lusts, and ignorant Practices ; and to become new, and reformed Men, by Obedience to those holy and righteous Laws, prescribed in the *Gospel*, that will raise you to the Imitation of *God*, and render you his true and happy Children.

25. Beware then of those Vices you have been formerly most subject to, and are most opposite to the *Christian* Spirit : For instance, Detest that dangerous Sin of lying, deceiving and over-reaching your

Ch. 1

26 fin  
no  
fun g  
your v  
27 place  
signifi

28 stole,  
but ra  
bour,  
his h  
which  
he m  
to hi

thing  
29  
com  
ceed  
mou  
is go  
edify  
min  
the

Vir  
Goo  
g  
the  
wh

Da  
Gi  
Er  
1

te  
pa  
it  
an  
fla  
D

## Ch. IV. Epistle to the EPHESIANS.

61

26 Be ye angry and sin not : let not the sun go down upon your wrath :

27 Neither give place to the \* devil. signifies a Railer and a Blasphemer \*

28 Let him that stole, steal no more † : but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.

29 Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying ; that it may minister grace unto the hearers.

Virtues that will procure Favour and Acceptance from God.

30 And grieve not the holy spirit of God, whereby you are sealed

26 & 27. Suppress all immoderate Anger and Resentment ; suffer it not to ripen into Revenge, Reproach, and Slander ; for then you are overcome by that wicked Adversary the Devil, whose very Name

a Blasphemer \*

28. Whoever has been accustomed to *steal*, before his Conversion, and to esteem it but a small, or scarce any Sin † ; must now abhor that Practice, and by a laborious Life in some honest Calling, must endeavour not only to supply his own Wants, but, if he can, to have something to spare for them that are in absolute Poverty.

29. Avoid all manner of scurilous and filthy Conversation ; and let your Words and Discourses in Company be always such, as may not only be heard by any Body with Innocence and Decency, but, as far as you can, with Profit and Advantage too ; by promoting those

Virtues that will procure Favour and Acceptance from

30. In fine, Do and say nothing that may be inconsistent with those blessed Endowments of the *Holy Spirit*

\* Διάβολος, Devil. Ver. 27. Neither give Place to the Devil, or to the Railer and Slanderer : And the Sense may be, Give no Occasion to Slanderers to reproach your holy Religion ; as Erasmus and the French Protestant Translation render it. See 1 Tim. iii. 6, 7. give Place, τὸν τόπον, Opportunity, or Advantage.

† As in several Nations it was accounted ; and rather countenanced than discouraged, by some Grecian Commonwealths ; particularly in that of the Lacedemonians, where Plutarch says, it was enacted or agreed, [τεθύνεται] κατὰ τὸν τῆς ἐλευθερίας ταῖς ὁ, τὶ τὸ δυνατό. That the free-born Youths might steal whatever they could. But of this let the Reader see Dr Clark's Evidences of Natural and Revealed Religion, p. 58, 59.

*A.D. 62.* ed unto the day of ~~the~~ Spirit that are conferred on you, or may deprive you of his Sacred Influences; which are the Pledges of your present Pardon, and the Earneſt of your eternal Happineſs.

31 Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice.

proaches, nor to harbour any Purposes of Malice and Revenge.

32 And be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's fake hath forgiven you.

31. And as he is the Spirit of Peace and Love, so let no Differences in your religious Sentiments and Opinions, suffer you to launch out into any Expressions of Bitterness, Rage, and clamorous Re-

32. But treat one another, even those that injure you, with Tenderness, Pity, and Forgivenes; rememb'reing how much a greater Debt of Guilt and Sin God has forgiven us all, for the fake of Christ Jesus.



## C H A P. V.

### The C O N T E N T S.

*The first and second Verses conclude the Exhortation to Love and Unanimity in the End of the foregoing Chapter. Then he repeats his Caution against their former Heathenish Vices, particularly such as accompanied their Idolatrous Worship. Descends to the Relative Duties, wherein the Jewish Christians, by former Prejudices, were too apt to be deficient. See the Preface to this Epistle, § 4.*

**B**E ye therefore followers of God as dear children; **S**INCE therefore you are all, both Jewish and Gentile Converts, become the Children and Church of God, imitate Him as your true Father and most perfect Example,

2. And

Ch.

<sup>2</sup> An  
as Ch.  
loved  
given  
an off  
crifice  
sweet

Patt

<sup>3</sup> and  
or co  
not  
amor  
come

Idol  
muc

<sup>4</sup> nor  
nor  
are  
but  
tha

pre

<sup>5</sup> tha  
nor  
nor  
wh  
ha  
in  
Cl

m  
o  
—  
“  
i  
i

2 And walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet smelling savour.

Pattern of Love, by

3 But fornication, and all uncleanness, or covetousness, let it not be once named amongst you, as becometh saints :

Idolatrous Rites and Worship. Let none of them be so much as named or heard of among Christian Professors.

4 Neither filthiness, nor foolish talking, nor jesting, \* which are not convenient : but rather giving of thanks.

pressions of Praise and Thanksgiving to God.

5 For this you know, that no whoremonger, nor unclean person, nor covetous man ‡, who is an idolater, hath any inheritance in the kingdom of Christ, and of God.

6 Let

2. And as the Death and Sacrifice of Christ for our Sins was the highest Instance of divine Love and Mercy to us all, and an Act most pleasing and acceptable to God ; let it be the chief Care of all Parties among you to resemble this great Charity and Unity with each other.

3. I must again especially warn you Gentile Christians from all those extravagant and lustful Passions, and unclean Practices, that were so common and fashionable in your Heathen State ; and are still the Attendants of

4. And be as careful to avoid all that scurrilous, lewd and light way of talking, that is the usual \* Incentive to such unclean Actions. Break it entirely off by accustoming your Mouths to continual Expressions of Praise and Thanksgiving to God.

5. For you cannot but know, by the natural Design of the Christian Religion, that no Person addicted to such impure Affections and Practices as ‡ are indulged in Idolatrous and Superstitious Worship, can ever be a true Member of the Church of Christ here, or inherit his Kingdom hereafter.

6 & 7. Let

\* Which are not convenient — τὰ δὲ ἀνίκανα, That are most disagreeable. See Rom. i. 28. where τὰ μὲν καθίκανα, ought so to be translated.

‡ Or Covetous Man, who is an Idolater, οὐ πλεονέκτης ὃς εἰσιδωλοδτρυς, i. e. One that may be called an Idolater for making his Lusts and Pleasures his God. Or else a Man of such inordinate Desires, as an Idolater is and must be. The former is indeed good Sense ; but the latter is plainly most agreeable to the Apostle's Design.

A.D. 62.

A.D. 62. 6 Let no man deceive you with vain words : for because of these things cometh the wrath of God upon the children of disobedience.

*¶ Rom. i.  
26, &c.*

7 Be not ye therefore partakers with them.

8 For ye were sometimes darkness, but now *are ye* light in the Lord : walk as children of light,

must now live in a quite contrary Course.

9 (For the fruit of the Spirit *is* in all goodness, and righteousness, and truth)

with such Gifts and

10 Proving what is acceptable unto the Lord.

habitual Practice whereof alone you can approve your selves to God.

11 And have no fellowship with the

\* unfruitful works of dark-

6 & 7. Let no Philosophers therefore persuade you by any Arts of Reasoning, that such Practices can be any way innocent or allowable. They are the very things, for which God gave up the Heathens to vile Affections, and ever did, and do still, draw Divine Vengeance upon them that will not renounce and reform them.

8. In your dark and Heathen State, it was indeed no wonder you should be guilty of them ; but your Christian Religion has so clearly instructed and better enlightened you, that you

9. (For the Practice of all moral and divine Virtues, ought to be the proper Effect of your Conversion to that pure Religion that is attended Influences of the *Holy Spirit*.)

10. These Virtues you must study and practise, as things most agreeable to the divine Will, and by the

11. Never therefore be drawn into those dangerous \* Practices that none but ignorant *Heathens* would commit ;

\* The *unfruitful Works of Darkness*. Ἀχέρων here cannot signify merely *unprofitable*, but *mischievous* : in the same manner as τὸ μὲν καθάρον ἡ, signify most *abominable Things*, Rom. i. 28. as I have noted there. And thus ἀκάπτω exactly answers to *inutilis*, which signifies *mischievous* in the best Latin Authors. Thus Cicero, *Potest enim accedere, promissum aliquod & Conventum, ut id Effici sit inutile, vel ei cui promissum sit, vel ei qui promiserit.* De Offic. Lib. I. And again, *Nec promissa igitur servanda sunt ea, quae sunt iis, quibus promiseris, inutilia.* Ibid. The learned Reader may see abundant Instances of this in the learned Dr Clark's Note on Hom. Iliad 2 p. 53.

darkness, but rather commit; but, on the contrary, endeavour to expose their Indecency, and make them ashamed of them.

12 For it is a shame even to speak of those things which are done of them in secret.

13 But all things that are reproved, are made manifest by the light: for whatsoever doth make manifest, is light.

14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

15 See then that ye walk circumspectly, not as fools, but as wise,

16 Redeeming the time, because the days are evil.

17 Wherefore be ye not unwise, but understanding what the will of the Lord is.

12. For certainly it would shock the Modesty of a good Man, even to mention the abominable and filthy Actions committed in the secret *Mysteries of Heathen Worship*.

13. But as Light is the thing that renders every Object clearly visible to the Eye; so has the Christian Religion demonstrated the Vilenes and Danger of these Practices to the Minds of all that embrace it.

14. And accordingly the Prophet *Isaiah* (*Isa. lx. 1.*) has expressed the happy Condition of the *Gentile Part of the Christian Church*. *Arise, shine, for thy Light is come, and the Glory of the Lord is risen upon thee.* And again, *Awake and sing ye that dwell in the dust*, *Isa. xxvi. 19.* Signifying the former dark and ignorant State of the *Heathen World*, and the glorious Light and Knowledge it should attain to by the Religion of Christ the *Messiah*; and their great Obligation to live suitably to the Advantages of it.

15 & 16. Considering therefore how contrary the Religion you have embraced is to that of the rest of Mankind, and what violent Opposition you are like to meet with; you must have a prudential Eye to that too, and manage yourselves

not only with *Innocency* but *Discretion*; not exposing yourselves to Persecution upon needless Occasions; but while you endeavour to convert Men, you ought to avoid their Fury by all lawful and just Means.

17. Remember therefore, that though it be the Will of God you should firmly adhere to your Christian Principles, and labour to bring others

*A. D. 62.* others over to them ; yet it is none of his Will that you should indiscreetly lay yourselves open to their obstinate Malice and Rage ; but only propose the Divine Truths to them in so prudent a manner, as may best work upon them, and secure your own Lives.

18 And be not drunk with wine, wherein is excess : but be filled with the spirit :

18. But to proceed concerning the particular Vices I was warning you from : To preserve yourselves from the Impurities of Heathen Worship, be sure to shun that Excess of Drinking, so usual in their Idolatrous Festivals ; the Incentive to all Lust and Extravagancy. And instead of the beastly Custom of filling yourselves with Wine, endeavour, by a Habit of Temperance and sober Conversation, to be full of the gracious Gifts and Influences of the Holy Spirit.

¶ See 1 Cor. xi. Coloss. iii. 16. yourselves in psalms and hymns, and spiritual songs, singing and making melody in your heart to the Lord ;

20 Giving thanks always for all things unto God and the Father, in the Name of the Lord Jesus Christ ;

21 Submitting yourselves one to another in the fear of God, both in publick and private, and in all relative Duties to each other.

22 Wives, \* submit your selves unto your own husbands, as unto the Lord.

21. And these divine Influences will conduct you in a regular Submission of Inferiors to Superiors, and in all relative Duties to

19 & 20. Which will inspire you in your religious Assemblies to praise and bless God in divine Psalms and Hymns ; and, contrary to their extravagant and lewd Merriments, will render all your Mirth truly Spiritual and Religious : Exalting your Minds to grateful and pious Expressions of Thanksgiving to God the Father, through Jesus Christ, for all his Mercies towards you.

22. Such as is that, for instance, between Husband and Wife, which the Jewish Zealots are apt to think they may be excus'd in, where there is a Disagreement in religious \* Principles. Whereas the

due

---

\* For the Occasion and Design of St Paul's Advice in this and the following Relative Duties, let the Reader see the Preface to this Epistle, § 4.

Ch.

due  
any I  
only  
forced

23  
is the  
even  
head  
and h  
of the

24  
Chur  
to Cl  
wives  
husba  
thing  
vanc

25  
your  
Chris  
Chur  
himf  
26  
sanct  
it wi  
water

27  
pref  
a glo  
havin  
kle,  
but  
holi  
mif

in  
He

to  
as  
he  
wi  
ver

that you  
ostinate  
truths to  
k upon

cerning  
warning  
ourselves  
n Wor-  
xcess of  
the In-  
l of the  
endea-  
rsation,  
he Holy

uire you  
lies to  
divine  
contrary  
d Mer-  
Mirth  
s : Ex-  
ful and  
kgiving  
h Jesus  
owards

fluences  
ar Sub-  
periors,  
ties to

nstance,  
which  
o think  
re there  
reas the  
due  
e in this  
the Pre-

## Ch. V. Epistle to the EPHESIANS.

67

due Subjection of a *Wife* to her *Husband* (notwithstanding A.D. 62. any Difference in religious Opinions between them) is not only the plain Will of *Christ*, but is illustrated and enforced by the very Constitution of his *Church*.

23 For the husband is the head of the wife, even as Christ is the head of the Church: and he is the Saviour of the body.

24 Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in every thing.

vance from her to her *Husband*.

25 Husbands, love your wives, even as Christ also loved the Church, and gave himself for it :

26 That he might sanctify and cleanse it with the washing of water by the word,

27 That he might present it to himself a glorious church, not having spot or wrinkle, or any such thing: but that it should be holy and without blemish.

in the Perfection of Heaven.

28 So ought men to love their wives, as their own bodies: he that loveth his wife, loveth himself.

29 For no man ever yet hated his own flesh;

23. For as *Christ* is the Saviour, Head, and Governor of the whole *Church*, as his Spiritual *Body*, so is every *Husband* the Head and Guardian || of his *Wife*.

|| So in  
1 Cor. xi.

24. And therefore as the Church pays all due Subjection to Christ its *Spiritual Head*, so the natural Relation of a *Wife*, according to the first solemn Institution of Marriage, requires a just Submission and Obser-

25, 26 & 27. On the other side, this Comparison will as clearly shew, and highly recommend, that *Love* and *Tenderness* that *Husbands* ought to express to their *Wives*. For, as nothing can be so lively and perfect an Example of *Love*, *Care*, and *Tenderness*, as that wherewith Christ treats the *Church*, his Spouse, cleansing and purifying all it's Members from the Guilt of Sin, by baptizing them into his holy and pure Profession; and by his Word and Holy Spirit training them up to such unblemish'd Holiness of Life here upon Earth, as will terminate

in the Perfection of Virtue, Glory, and Happiness in Heaven.

28 & 29. So does this his tender Regard to us, as the dear Members of his own Spiritual Body, shew every *Husband* to treat his *Wife* as a second *Self*; convincing him by the Dictates of *Self-Love*, to be kind

A.D. 62. flesh ; but nourisheth  
and cherisheth it, even as the Lord the church.

30 For we are members of his body, of his flesh, and of his bones.

as Head and Members

31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

32 This is a great mystery : but I speak concerning Christ and the Church.

Duty of Husbands and Wives. But indeed my chief Design was to show you the happy Union between Christ and his Church.

33 Nevertheless, let every one of you in particular, so love his wife, even as himself, and

kind and gentle towards her, and how unnatural it would be to do otherwife.

30. Thus close and dear is the Union of Christ with his Church, and of the Husband with the Wife, that they may be respectively considered of one and the same Body.

31. And accordingly you know, when Eve was produced from Adam's Rib, and given him for a Wife, (Gen. ii. 22.) it was expressly said, *That the relation between them was nearer and dearer than that of Parents and Children.*

32. And thus have I, by this most noble and lively \* Comparison of Christ and his Church, illustrated and recommended to you the great

33. But whether I had made use of this *Mystical* way of *Illustration* or no, the very original Institution of *Marriage*, and the plain Will of Christ

\* *This is a great Mystery.* The Generality of Interpreters understand St Paul here, as if the Marriage of Adam and Eve were intended by the Holy Spirit to represent, and mystically to signify the Spiritual Union between the Messiah and the Christian Church. The Jewish Doctors indeed are full of this. But because no other undoubted Expressions of Scripture are found to demonstrate the Thing itself to be true, and it not being clear these Traditional Doctrines of the Rabbins were as early as our Saviour's or St Paul's Time, I have therefore expressed it as a *Comparison for Illustration*; and whether the great Latitude in which St Paul uses this Word *Mystery* will not warrant my so doing, I submit to the Judgment of the learned and attentive Reader. See *Revelat.* i. 20. with my Paraph. there.

and the wife *see* that Christ in the Gospel Religion, is A.D. 62. sufficient to convince them of the  Obligation to Love and Tenderness on the one part, and to Respect and Subjection on the other; and that no Differences in Religious Principles can excuse either from so evident a moral Duty.



## C H A P. VI.

## The C O N T E N T S.

*He proceeds in showing the Christian Obligation to the other Relative Duties of Parents and Children, Masters and Slaves. Then encourages them to general Constancy and Resolution against all Temptations and Persecutions for the sake of Christianity: And, by Metaphors taken from the Arts of Grecian and Roman Soldiery, directs them how to arm themselves against the Assaults of them. Desires their Prayers for him, as their Gentile Apostle, and concludes with his Blessing.*

Children, obey your parents in the Lord: for this is right.

1. **T**O proceed in these relative Duties. The same Christian Principle that ought to induce Husbands and Wives to their reciprocal Duties, notwithstanding any Differences in their religious Notions \*, obliges all Children and young People to pay all just Reverence to their Parents, and not think themselves exempt from it to either \* of them upon that Account.

2 Honour thy father and thy mother (which is the first commandment with promise)

3 That

2 & 3. Let them remember, that Duty to Parents is of so natural and important Obligation, that God was pleased in the Fifth Commandment to his ancient People the Jews,

F 3

to

---

\* See the Pref. to this Epistle, § 4.

A.D. 62. 3 That it may be well with thee, and thou mayest live long on the earth.

4 And ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

dice them against it,

5 Servants, be † obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ:

6 Not with eye-service, as men pleasers, but as the servants of Christ, doing the will of God from the Heart;

7 With good will doing service, as to the Lord, and not to men:

8 Knowing that whatsoever good thing any man doth, the same shall he receive of the Lord, whether he be bond or free.

to add the special Promise of temporal Prosperity and long Life in the Land of Canaan, for their greater Encouragement to it.

4. And let all Christian Parents be particularly careful to treat their Children with such mild and gentle Usage as may more easily induce them to believe and embrace the Christian Religion; and not \* prejudiced by their froward and ill Example.

5. Let such Christians as are Slaves to Heathen Masters, not think themselves disengaged from their civil Obligation by being Christians, † but continue to serve them sincerely and industriously, as their Christian Duty.

6 & 7. Let them do it sincerely, I say, and not barely in such a manner as to escape their Master's Observation and Punishment; but conscientiously seek their Interest, knowing, that in serving them faithfully, they serve Jesus Christ their supreme Lord and Master.

8. And being fully assured, that Christ will hereafter as impartially and fully reward the diligent Services of a Slave, as the most generous Actions of a Freeman.

9. And

\* *Provōke not your Children, but bring them up, &c.* Μὴ παροργίζετε -- οἷον οἱ πολλοὶ ποιῶσιν, ἀποκληρούμενοι ἐργάζεται, καὶ ἀποκηρύχται ποιῶντες. Chrysostom. i. e. Provoke not your Children, as many People do, by their ill Usage, discouraging them from coming into the Christian Church, and from hearkening to the Gospel Doctrine.

† See 1 Cor. vii. 20, 21, 22, 23, 24.

## Ch. VI. Epistle to the EPHESIANS.

71

9 And ye masters, do the same things, unto them, forbearing threatening ; knowing that your master also is in heaven, neither is there respect of persons with him.

infinitely more ; and who regards no Man's external Circumstances, but will reward and punish the Behaviour of a Master as well as of a Slave.

10 Finally, my brethren, be strong in the Lord, and in the power of his might.

11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

for your Defence against the Devil, and wicked Men.

12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places †.

13 Wherefore take unto you the whole armour of God, that ye may

9. And let all Christian Masters, A.D. 62. that have any Slaves under them, use them with Gentleness and Humanity ; forbearing all passionate and violent Expressions toward them ; and forgiving their pardonable Faults. Remembering, they themselves have a Heavenly Master who forgave them

infinitely more ; and who regards no Man's external Circumstances, but will reward and punish the Behaviour of a Master as well as of a Slave.

10. And now to conclude my Exhortations to you : Be courageous and resolute in your Profession, making the best Improvement of the Powers that God has given you.

11. Your Conflict is very great and sharp. Wherefore, like true Soldiers, arm yourselves from Head to Foot with the † Spiritual Armour wherewith God has furnished you, for your Defence against the Stratagems and Assualts of the Devil, and wicked Men.

12. And great need you have so to do. For you must engage not only with Men, with the Magistrates and Rulers of this World, but with wicked Spirits too, those malicious Powers, that have so long domineer'd over the blind and ignorant Heathens, and have still their Habitation in the Regions of the Air about us.

13. Be ready armed then with the following Principles, that will enable you to resist them all, and stand

F 4

stand

† Armour of God. See Note on 2 Cor. viii. 1.

‡ Ver. 12. Spiritual Wickedness in high Places : ἀνεύματα τῆς τοπίας ἐν τοῖς ἵπεραντοις. Against the wicked Spirits in the Regions of [our] Air. ἵπεραντος is the same with τὸ σκότος τέτης, The Darkness ; the same with ξύπνη, and ξέπον, Darkness in St Peter and St Jude.

A. D. 62. may be able to withstand in the evil day, and having done all, to stand.

14 Stand therefore, having your loins girt about with truth, and having on the breast-plate of righteousness :

habitual Practice of every mortal Wound.

15 And your feet shod with the preparation of the gospel of peace.

Edge of their Malice ; as the Soldier's Boots preserves his Legs from the Roughness of the Ways, and from the Traps and Galls that are laid by the Enemy to retard his March,

16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked :

Shield does the Soldier

<sup>† Thes. v.</sup> 8. 17 And take the helmet of Salvation, and the sword of the Spirit, which is the word of God.

Read and meditate on the Word of God in Holy Scripture, the understanding whereof will, like the keenest Sword, enable you not only to resist, but to assault your Adversaries.

18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance, and supplication for all saints,

stand your Ground under the worst Trial and Temptation ; viz.

14. Keep close to the Rules and plain Precepts of the *Gospel*, the Knowledge whereof will secure you from all loose Principles, and like the Soldier's *Girdle*, keep you in a firm and steady Posture ; and the them be as a Breast-plate to fence off

15. Be always prepared with a modest and peaceable Mind toward your Adversaries ; which will be a means to prevent and take off the Edge of their Malice ; as the Soldier's Boots preserves his Legs from the Roughness of the Ways, and from the Traps and Galls that are laid by the Enemy to retard his March,

16. But especially have your Thoughts ever possessed with a firm and steady Faith in the *Promises* of the Gospel ; that will guard you from the secret Suggestions, and open Assaults of the Devil ; as the Shield does the Soldier

17. Let your Hopes † of eternal Life and Happiness, be ever ardent and vigorous ; which like a *Helmet* on the Head, will secure you in the main Points of your Profession.

18. And withal, be earnest and constant in a Course of fervent Prayer to God for yourselves, and all Christian People.

19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel;

20 For which I am + an ambassador in bonds; that therein I may speak boldly, as I ought to speak. and am + imprisoned on that very Account.

21 But that ye also might know my affairs, and how I do, Tychicus, as a beloved brother, and faithful minister in the Lord, shall make known to you all things.

22 Whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts.

23 Peace be to the brethren, and love, with faith from God the Father, and the Lord Jesus Christ.

24 Grace be with all them that love our Lord Jesus Christ.

¶ Written from Rome unto the Ephesians, by Tychicus,

19 & 20. Not forgetting to let A.D. 62. me, your Gentile Apostle, have a Share in those Petitions; beseeching God to enable me with due Constancy and Courage, to maintain this Doctrine of the Gentiles being called into the Gospel Covenant; a Doctrine now absolutely plain and certain, how strange soever it seem to the Jewish Zealots; and whereof I am now a Commissioned Preacher,

21 & 22. I send Tychicus, my dear Christian Brother, and a faithful Minister of Christ, with this Letter to you, on purpose to acquaint you with my Condition, and how it fares with me in my Confinement; and to comfort you under your Concern at it.

23. May all the Christians in your Parts continue stedfast in the Faith, Love, and Favour of God the Father, and the Lord Jesus Christ.

24. His Favour and Love be upon all sincere and good Christians. Amen.

#### A PARA-

+ Am an Ambassador in Bonds. Πρεσβεύω ἐν ἀλύσει. Which some render, I grow old in Bonds; agreeable to Philem. 9. He had indeed been imprisoned in Judea two Years, and had now lain two more at Rome, for the same Cause. But I keep to our Translation, as more agreeable to the rest of the Expressions to the same purpose in this Epistle. See Note on Philem. 9.



A  
**PARAPHRASE**  
 ON  
 The Epistle of St PAUL  
 TO THE  
**PHILIPPIANS.**

*The P R E F A C E.*

**W**HILE St Paul was a Prisoner at *Rome*, whither he was forced to make his Appeal from the inveterate Malice of the *Jews*, for his Preaching to the *Gentile* World, the *Philippian* Church send *Ephaphroditus* to visit and salute him in their Name; to carry him Supplies from them for his Support in his Confinement; and to give him the comfortable Account, how steady and firm their Church continued to the Christian Faith he had formerly planted amongst them; and especially in that Point of relying upon the *Gospel Religion for Salvation*, without the Observation of the *Ceremonial Law*, which the *Jewish* Zealots every where cried up to be of absolute Necessity to a *Christian* Convert. This Epistle is a Return of St Paul's great Satisfaction, Love, and Joy, at the Respects they had shewn him,

him, an  
*Chrifia*  
 reſolute,  
 Diſpute  
 per and  
 Refleſt  
 Exprefſ  
 to the l

The T  
 of  
 esp  
 Do  
 Ad  
 ba  
 per  
 ag  
 co  
 w  
 in  
 m  
 f  
 t  
 q  
 l

P  
 va

him, and especially for their firm Adherence to this *true A.D. 62.* Christian Doctrine; with several fresh Exhortations to a resolute, but yet meek and peaceful Behaviour in their Disputes with those furious Adversaries, on whose Temper and Practices he lets fall some very severe and just Reflections. For a further Account of the Nature of the Expressions in which this Letter runs, I refer the Reader to the Preface of the foregoing Epistle.

**C H A P. I.****The C O N T E N T S.**

*The Title and Salutation. He expresseth his good Opinion of them for their Kindness and Respect toward him, and especially for their firm Adherence to the true Christian Doctrine; and prays for their final Constancy in it. Acquaints them with the Success his present Sufferings had for the Promotion of the Gospel, even in the Emperor's Court. Intimates a Set of contentious Teachers of the Judaizing Party, who levell'd their Doctrine against him, instead of preaching Jesus Christ as the common Saviour of Mankind; but mentions others that were sincere, and stood by him and his Principles. Speaking of his Sufferings and his Constancy under them, he makes himself to be in a Streight between the Desires of serving Christ by a longer Life, and enjoying him in Death; but is free to live, and even suffer longer, for the Benefit of the Christian Church. Gives them Hopes of seeing them again; but whether he should or no, exhorts them to Christian Piety, and Resolution in Suffering, after his own Example.*

**P**AUL and Timo-  
theus, the ser-  
vants of Jesus Christ,  
to all the saints in  
Christ      **I & 2. PAUL and Timothy,** the  
Servants and Ministers  
of Jesus Christ, with all divine  
Blessings from God the Father and  
our

A.D. 62. Christ Jesus, which are at Philippi, with the bishops and deacons:

2 Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ.

3 † I thank my God upon every remembrance of you,

4 Always in every prayer of mine for you all, making request with joy,

5 For your fellowship in the Gospel, from the first day until now ;

6 Being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ.

#### Great Day of Christ's Recompence and Reward.

7 Even as it is meet for me to think this of you all, because I have you in my heart ; in as much as both in my bonds, and in the defence and confirmation of the gospel, ye are all partakers of my grace.

8 For

our Lord Jesus Christ, to the Bishops and Deacons, and the whole Christian Church of *Philippi*.

3, 4 & 5. Your Conversion to the Christian Faith, and your Stedfastness in it, from the very first Propagation of it to you, to this Day, is Matter of such Joy and Satisfaction to me, that † I am ever blessing God for it, and praying for your further Constancy in it, in every Petition I put up to him.

6. Being sufficiently satisfied, that God, who has called you *Gentiles* as well as the *Jews*, to the Profession of the *Gospel*, will so assist your Endeavours, as to keep you in the Faith and Practice of it to the

11  
the  
outf  
Jesus  
glory  
God

7. Nor can I but thus esteem and pray for you, that have thus distinguish'd your † Respects to me, in adhering so firmly to the Doctrine I preached to you, and suffering for it now along with me, who am a Prisoner for the Truth and Confirmation of it ||.

8. And

---

† Εὐχαριστῶ, I give Thanks. Which shows St Paul to be the Author of the Epistle, though Timothy was joined in the Salutation.

† Because I have you in my Heart. Διὸ τὸ ἔχειν με ἐν τῇ καρδίᾳ υμᾶς. Or, Because you have me at Heart.

¶ Ver. 7. Partakers of my Grace or Gift. It is a dubious Expression. It may signify, as in the Paraphrase, their being Partakers of the Honour of his suffering for the Gospel ; or their being συγκούνοντος, Contributors to the Gift the Philippians sent him by Epaphroditus, Chap iv. 18. See Mr Peirce in Loc.

8 For God is my record, how greatly I long after you all, in the bowels of Jesus Christ.

9 And this I pray, that your love may abound, yet more and more in knowledge, and in all judgment.

10 That ye may approve \* things that are excellent, that ye may be sincere, and without offence till the day of Christ;

11 Being filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God.

12 But I would ye shoud understand, brethren, that the things *which happened unto me*, have fallen out rather unto the furtherance of the gospel.

13 So that my bonds in Christ are manifest in all the palace, and in all other places.

particularly for preaching it to the Gentile World.

8. And God can testify, what a *A.D. 62.* hearty Degree of Christian Love, I, I, in Return, bear toward your whole Church.

9. And how earnestly I pray that your Love of Christ, and of me his Apostle, may continually increase, by a more compleat and perfect understanding of the great Truths of his Religion.

10 & 11. That by \* studying and embracing the most important Doctrines, and abounding in the Practice of all Christian Virtues, you may be found his sincere and true Professors at the solemn Appearance of Jesus Christ; to the Glory and Praise of God the Father.

12. But, to give you an Account of my present State and Condition, according to your Desire, Know then, that my Imprisonment at Rome has been no Hindrance, but rather an Advantage to the Christian Cause.

13. For 'tis now publickly known in the Emperor's Court, and through all the City, that I am a Prisoner for the Christian Faith, and particularly for preaching it to the Gentile World.

14. And

\* Ver. 10. *That ye may approve the Things that are excellent,* *τὰ δόκιμα τὰ ὑπάρχοντα*, "That ye may examine into, and [proportionably] approve of, Things, according as they differ in their Excellency and Importance."

A.D. 62. 14 And many of the brethren in the Lord waxing confident by my bonds, are much more bold to speak the word without fear.

15 Some indeed  
\* See Chap. iii. 2, 3, &c. preach Christ even of envy and strife, and some also of good will.

16 The one preach Christ of contention, not sincerely †, supposing to add affliction to my bonds:

17 But the other of love, knowing that I am set for the defence of the gospel.

and that I am a sufferer for the true Gospel Doctrine.

18 What then? notwithstanding every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.

19 For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ.

Christ, to assist me to plead my Cause ‡.

20. As.

14. And my Patience and Courage under it has raised the Spirits of several Christians, to profess and preach the same Doctrine openly and undauntedly.

15, 16, & 17. There is indeed a Set of Jewish \* Converts, that preach it more out of Opposition to me, than out of Love to the Gospel itself. Their Business is to depress my Character, and increase my Sufferings (because I will not allow the Ceremonial Law to be necessary to a Christian's Salvation). But, thank God, there are others that stand up for me and my Principles, being fully satisfied what I preach is by Divine Commission,

18. And though these two Parties preach out of very different and contrary Designs; yet there is this Advantage, that they both contribute to make the Christian Religion in general more known in the World; which is, and always shall be a great Satisfaction to me.

19. And I am assured the present Malice intended against me will prove so short of succeeding, that it will rather contribute to my Deliverance. For which I question not your Prayers, and the Spirit of

† Ver. 16. Not sincerely, ἀχριστός : Not without Mixture, viz. of Jewish Ceremonies with the Christian Faith.

‡ Turn to my Salvation ; εἰς σωτηρίαν : Not to his future Salvation, but to his Deliverance at his Trial at Rome.

20 According to my earnest expectation, and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life or by death.

21 For to me to live is Christ, and to die is gain. in Christ's Service,

22 But if I live in the flesh, this is the fruit of my labour; yet what I shall choose I wot not.

sweet, were it left to my own Choice, I should hardly know which to determine as best for me.

23 For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better:

24 Nevertheless, to abide in the flesh, is more needful for you.

25 And having this confidence, I know that I shall abide and continue with you all, for your furtherance and joy of faith:

26 That your rejoicing may be more abundant in Jesus Christ for me, by my coming to you again.

20. As therefore the only Thing A.D. 62.  
I desire is, to demonstrate the Power  
and Excellency of Christ's Religion,  
either by living longer to preach it,  
or by courageously dying for it; I  
shall not fail, in this Juncture, to  
defend it publickly, as I have always  
hitherto done.

21. The only Difference between Life and Death, to me is, that by the one I shall continue the longer and by the other shall be the sooner rewarded.

22. 'Tis infinitely worth my Pains and Sufferings indeed, to continue here still, and do Service to his Religion; yet is the Prospect of my future Happiness so ravishing and

I wot not.

23 & 24. Thus are my Desires freightned between the two Conditions of longer Life and present Death. To die and be with Christ would be much the more immediate Benefit to me; but to live longer is better for you and the Christian Church; and I am very free to do it.

25 & 26. And because it is so, I am fully persuaded God will so order it, that I shall live and see you again, to your still further Advancement and Comfort in the Christian Faith.

*A.D. 62.* 27 Only let your conversation be as it becometh the gospel of Christ : that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the gospel :

28 And in nothing terrified by your adversaries, which is to them an evident + token of perdition, but to you of salvation, and that of God.

to you a means of eternal Happiness and Salvation.

29 For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake ;

30 Having the same conflict which ye saw in me, and now hear to be in me.

\* *Act. xiii. 23.*

27. But whether I do or not, let me earnestly exhort you to go on in a Life agreeable to the Gospel Religion ; that I may hear a comfortable Account how vigorously and unanimously you promote the Credit and Honour of the Christian Faith ; without partial Distinction betwixt circumcised and uncircumcised Converts.

28. And how undauntedly you bear the Threats and Persecutions of your Adversaries, which, while they show them to be an obstinate and incurable People, bent upon their own Destruction ; so will the patient suffering under them become

29 & 30. Esteem it therefore as a high Honour conferred on you, not only to be called into the Christian Religion, as well as the Jews, but to suffer for it too ; undergoing the same Trials you saw me, your Apostle, under, while I was first preaching to you \* at Philippi, and that you hear are still upon me here at Rome.

† Ver. 28. Which is to them an evident Token of Perdition, &c.  
Note, The Word *Which* may refer to the *Philippians standing fast* ; and the *Token of Perdition to Them* may signify, That their *Adversaries* took this *Stedfastness* of theirs to be a *Token of their Perdition* ; but, says the *Apostle*, look you upon it as a *Token of your Salvation*.

## C H A P. II.

## The C O N T E N T S.

*He proceeds to exhort their whole Church to Unity, Meekness, and Humility, from the great Example of Christ suffering for us: And to Steadiness in Christian Principles and Practices, now in his Absence from them. Hopes to send Timothy to them. In the mean while recommends their Messenger Epaphroditus, the Bearer of this Letter to them.*

**I**f there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies:

2 Fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind.

this great Duty, which will compleat all the Joy and Satisfaction I have in you.

3 Let nothing be done through Strife, or vain-glory; but in lowliness of mind let each esteem other better than themselves.

4 Look not every man on his own things, but every man also on the things of others. and Edification of all his Fellow-Christians.

5 Let this mind be in you, which was also in Christ Jesus.

1 & 2. **I** Exhorted you (*Chap. i. 27.*) *A.D. 62.*

to Unity and Peaceableness in your Christian Profession. And if there be any Force in beseeching you in the Name of Christ; if you have any Sense of the sweet Comforts of mutual Love; if you have felt any Motions of that good Christian Spirit that excites us to Love; finally, by all the Compassions you bear towards me your suffering Apostle, fail not to practise

3. Let nothing be said and done amongst you out of a contentious or ambitious Principle; but be all ready to do for, and comply with one another, as if they were their Superiors.

4. Let none of you be set upon pleasing his own Humour, and minding his private Credit or Interest; but have a just regard to the Good

5. In this you will imitate no less Example than that of Jesus Christ, our great Lord and Pattern.

G

6, 7 & 8.

A.D. 62. 6 Who being in  
 the form of God \*,  
 || Heb. i. 3.  
 Collof. i. 15.  
 thought it not robbery to be equal with  
 God :

7 But made himself of no reputation,  
 and took upon him  
 the form of a † ser-  
 vant, and was made in  
 the likeness of men :  
 + Luke xxii.  
 37. John xlii.  
 4—17.

8 And being found  
 in fashion as a man,  
 he humbled himself,  
 and became obedient unto death, even the  
 death of the cross.

that Majesty ; was cloathed with human Nature, min-  
 istring to us as a Servant ; and so far humbled himself, as  
 not only to live as a mean and ordinary *Man*, but to die  
 the ignominious Death of the Cross, for the Expiation of  
 our Sins.

9 Wherefore God  
 also hath highly ex-  
 alted him, and given  
 him a name which is  
 above every name :

10 That at ‡ the  
 name of Jesus every  
 knee should bow, of  
 things in heaven, and  
 things on earth, and  
 things under the earth ;

11 And

6, 7 & 8. Who though, before his  
 Incarnation, he was God, the Son of  
 God, || the Brightness of his Fa-  
 ther's Glory, and the express Image  
 of his Person ; and appeared to  
 the Patriarchs, and to the Jewish  
 Church, in the form of divine Glory  
 and Majesty ; yet, for the Salvation  
 of us sinful Men, did not insist \* upon  
 appearing in that Glory, and to  
 be honoured as God, did not look  
 upon the Honour God had given  
 him, as upon a Prize to be eagerly  
 held fast, and never, upon any Ac-  
 count whatever, to be parted with ;  
 but divested himself for a while of

9. For which great and wondrous  
 Condescension, God has now exalt-  
 ed this very Man Christ Jesus the  
*Messiah*, to the highest Degree of  
 Divine Glory and Majesty.

10 & 11. Making him the Lord  
 and Governor of all Creatures both  
 in Heaven † and Earth, the Lord of  
 the *Living*, and Raiser of the *Dead* ;  
 and obliging all to worship and ad-  
 ore,

\* Ver. 6. Thought it no robbery to be equal with God ; ἐγένετο δὲ οὐδὲν ἀγάπη μὴν ἵγεσατο τὸ εἶναι λόγον Θεόν. He did not greedily insist upon showing himself, and being worshipped as God. Which Sense is sufficiently proved by Bishop Bull, Dr Whiby, and still more fully by Dr Clark.

† That at the Name of Jesus every knee should bow. The Greek is, εἰ τῷ ὀνόματι. In the Name of Jesus — every knee should bow ; i. e. worship God, agreeable to John xvi. 23, 24, and many like Passages.

11 And that every tongue shoule confess, that Jesus Christ is Lord, to the glory of God the Father.

12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence; work out your own salvation with fear and trembling \*.

13 For it is God which worketh in you, both to will and to do of his good pleasure.

his holy Will and Religion.

dore, to pray to, and praise God, A.D. 62. through him, and in his Name, as universal Governor and Saviour, to the Glory of the supreme Father †.

12. Wherefore, dear Brethren, being animated by so glorious an Example, go on by these and the like Virtues, to qualify yourselves for eternal Salvation, with the utmost Diligence and Caution. You have hitherto proceeded very well in them, both while I was with you, and since my Absence from you \*.

13. Not be ye at all discouraged, at my being so long detain'd from you. Do your best Endeavours, and God will assist you, under all Temptations, to act agreeably to

G 2

14 & 15.

<sup>†</sup> Of things in Heaven, and things on Earth, and under the Earth. See the Note on Ephes. i. 10. And though ~~κατά τον θόνον~~ being joined to the other two Phrases, may possibly, by the Jewish Idiom, be meant to express only the whole World: Yet in this Place I take it to signify the Dead, in Contradistinction to the Living, agreeably to those other Passages of Scripture, concerning the Government and Exaltation of Christ. See Rom. xiv. 9. Rev. i. 18.

<sup>‡</sup> Ver. 9, 10, 11. Note, If the *bowing the knee*, Ver. 10, refers to Christ, then we may render the Passage thus, *And hath given him a Name, ὄνομα, a Character, above every [other] Character, that in that Character of Jesus (the Saviour) every knee should bow, and pay him Reverence.*

\* Ver. 12. Note, I have so paraphrased this Verse, that the Verb *κατεργάζεσθε* [work out] may be taken either *imparatively* or *indicatively* [ye do still work out]. So as that this may be understood as a *Commendation*, not an *Exhortation* to the Philippians. Which indeed is very agreeable to the Congratulatory Stile of this Epistle. See Werenfels Deser. Theolog. pag. 459 — 460.

Ibid. *With Fear and Trembling*, i. e. with all due Carefulness, Respect and Regard. So the same Phrase is used Psal. iii. 11. Ephes. vi. 5. 2 Cor. vii. 15.

A.D. 62.

14 Do all things without murmurings, and disputings :

15 That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse + nation, among whom ye shine † as lights in the world.

<sup>†</sup> Acts ii.  
40. Matt. vii.  
17. Luke ix. 41.  
Deut. xxxii.  
5 in LXX.

16 Holding forth the word of life, that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.

17 Yea, and if I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all.

18 For the same cause also do ye joy and rejoice with me.

19 But I trust in the Lord Jesus, to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state.

20 For I have no man like-minded, who will naturally care for your state.

21 For

14 & 15. Be particularly careful (as I before advised you) to avoid all needless Disputes and Animosities ; and, by an innocent and inoffensive Carriage, prove yourselves worthy the Character of God's true Church and Children ; and become shining Lights, and illustrious Examples, to convince and reform the wicked Generation of Men you live amongst.

16. And that by your Perseverance in Christianity, under all Opposition, I, your Apostle, may rejoice and triumph in the great Day of Christ's Appearance, for the happy Effects of my Labours in your Conversion to the Gospel.

17 & 18. As to myself, if I should not only be kept still from you, but die a Sacrifice for preaching to you Gentiles, I should congratulate myself and you upon spending my Life in so good a Cause. And you ought to rejoice with me too, upon the same account.

19. But be that as it will, I hope in Christ to have an Opportunity of sending Timothy shortly to you ; and give myself the Satisfaction of hearing by him of your happy State and Condition.

20. I fix upon him as the only Person I can find here that, like myself, is truly ready and willing to serve you, or any other Christian Church.

21. For

---

† Ver. 15. Ye *shine* *painede*, or *shine ye*, in the Imperative Mood.

21 For all seek their own, not the things which are Jesus Christ's.

Religion of Christ, Hazards for it.

22 But ye know the proof of him, that as a son with the father, he hath served with me in the gospel.

23 Him therefore I hope to send presently, so soon as I shall see how it will go with me.

24 But I trust in the Lord, that I also

if I from reach-  
and con-  
upon God a  
rejoice  
the ac-  
  
I hope  
nity of  
; and  
f hear-  
ate and  
  
e only  
ke my-  
to serve  
church.  
21. For  
operative

21. For the generality of Christians in these Parts, are more concerned for their own Safety and private Interest, than to advance the by taking much Pains or running any

22. But *Timothy*, you know, has always stuck close to me, and served me in the *Gospel* Concerns with the perfect Respects of a Son to a Father.

23 & 24. As soon as ever therefore I see the Issue of my Trial, I shall send him. And I have Reason to hope I shall be cleared, and visit you soon myself.

myself shall come shortly.

25 Yet I supposed it necessary to send you *Epaphroditus*, my brother and companion in labour, and fellow-soldier, but your messenger, and he that ministered to my wants.

26 For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick.

27 For indeed he was sick nigh unto death, but God had mercy on him: and not on him only, but on me also, lest I should have sorrow upon sorrow.

28 I sent

A.D. 62.

26 And is very desirous to see you again, and relieve you from the Concern he concludes you to be under, at his late Sicknes here.

27. For indeed he has been so very ill, as to be at the Point of Death. And his Recovery was not only a great Mercy to himself, but to me in particular, and has prevented one of the greatest Misfortunes that could have befallen me in my Confinement.

A.D. 62. 28 I sent him therefore the more + carefully, that when ye see him again, ye may rejoice, and that I may be the less sorrowful.

29 Receive him therefore in the Lord with all gladness, and hold such in reputation.

30 Because for the work of Christ he was nigh unto death, not regarding his life to supply your lack of service toward me.

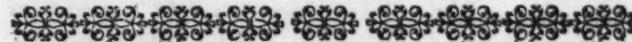
28. I pitched upon him therefore for the Bearer of this Letter, to give myself the Pleasure of rejoicing you at the Sight of so dear a Friend.

29. Nor need I much exhort you to receive him with all Christian Respect, and to set a high Value upon all such good Ministers of Christ as he is.

30. Who has hazarded his own Life in Labours and Pains for Christ's Sake, and in doing that Service to me, which you at this Distance, how willing soever you be, were not capable to perform †.

† Ver. 28. *The more carefully; or σπειδατολέπως, the more speedily; viz. with this very Epistle. Vulg. festinatius.*

† Ver. 30. *To supply your lack of service to me — [Greek] To perfect or compleat your beneficence to me.*



### C H A P. III,

#### The C O N T E N T S.

*He encourages them to a cheerful Profession of Christianity; and to a Dependance on the Faith of it alone, without regard to the Jewish Law, according to his own Example. Warns them against the Principles and Practices of the Jewish Zealots, upon whom he makes very just and severe Reflections.*

**F**inally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe.

2 Be-

i. **T**HE Sum of what I have further to exhort you to is, a cheerful and joyful Profession of Christianity, founded in a true Sense of Christ's Love toward you, and his Protection over you. And as I have formerly, by Word of Mouth,

Mouth, warned you against the Principles of a Set of A.D. 62. Men that are it's worst Enemies; I think it proper to repeat those Cautions again.

2 Beware of\* dogs, beware of evil workers, beware of the concision ‡.

who put all the Stres of Religion upon the empty † Ceremonies of Circumcision and the Jewish Law.

3 For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

Pardon and Salvation in that, and not in the external Observance of the Mosaical Rites, that are quite out of Date.

4 Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more.

5 Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew

2. I mean the Jewish Zealots, that snarling \* and malicious People; whose Busines it is to do Mischief to the true Christian Faith, and

3. 'Tis we Christians that are

now the true Church and People of God, by embracing the pure worship and spiritual Religion of the Gospel, which it was the Design and Purpose of the Law to lead Men to; and placing all our Hopes of

4. And though we should suppose the Jewish Law were the main thing yet to be depended on; yet those Zealots have no manner of Reason to boast themselves above me, who have as many and more Jewish Privileges than most of them can pretend to.

5. For I was a true born Israelite, both by Father and Mother's Side, of the Tribe of Benjamin, (a Tribe that never revolted to Jeroboam,

G 4

as

\* Beware of Dogs. So the Jews, by way of Contempt, used to stile all Heathens; and now, as a just Return for their contentious and obstinate Opposition to the true Religion, the Apostles, St Paul and St John, fling it back upon themselves. See Rev. xxii. 25. Psal. xx. 16.

† The Concision; τὸν κατατεμὴν. The same natural Act as ἀρπίσαιν, Circumcision, but now a mere and insignificant cutting of the Flesh; Circumcision, as a religious Ceremony, being now quite abolished.

A.D. 62. 28 I sent him therefore the more † carefully, that when ye see him again, ye may rejoice, and that I may be the less sorrowful.

29 Receive him therefore in the Lord with all gladness, and hold such in reputation.

30 Because for the work of Christ he was nigh unto death, not regarding his life to supply your lack of service toward me.

28. I pitched upon him therefore for the Bearer of this Letter, to give myself the Pleasure of rejoicing you at the Sight of so dear a Friend.

29. Nor need I much exhort you to receive him with all Christian Respect, and to set a high Value upon all such good Ministers of Christ as he is.

30. Who has hazarded his own Life in Labours and Pains for Christ's Sake, and in doing that Service to me, which you at this Distance, how willing soever you be, were not capable to perform †.

† Ver. 28. *The more carefully; or σπεύδατο θέρως, the more speedily; viz. with this very Epistle. Vulg. festinantius.*

† Ver. 30. *To supply your lack of service to me — [Greek] To perfect or compleat your beneficence to me.*

### C H A P. III.

#### The C O N T E N T S.

*He encourages them to a cheerful Profession of Christianity; and to a Dependance on the Faith of it alone, without regard to the Jewish Law, according to his own Example. Warns them against the Principles and Practices of the Jewish Zealots, upon whom he makes very just and severe Reflections.*

FInally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe.

z Be-

1. THE Sum of what I have further to exhort you to is, a cheerful and joyful Profession of Christianity, founded in a true Sense of Christ's Love toward you, and his Protection over you. And as I have formerly, by Word of Mouth,

## Ch. III. Epistle to the PHILIPPIANS.

87

Mouth, warned you against the Principles of a Set of A.D. 62. Men that are it's worst Enemies; I think it proper to repeat those Cautions again.

2 Beware of\* dogs, beware of evil workers, beware of the concision †.

who put all the Stress

2. I mean the Jewish Zealots, that snarling \* and malicious People; whose Busines is it to do Mischief to the true Christian Faith, and of Religion upon the empty † Ceremonies of Circumcision and the Jewish Law.

3 For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

Pardon and Salvation in that, and not in the external Observance of the Mosaical Rites, that are quite out of Date.

4 Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more.

3. 'Tis we Christians that are now the true Church and People of God, by embracing the pure worship and spiritual Religion of the Gospel, which it was the Design and Purpose of the Law to lead Men to; and placing all our Hopes of

4. And though we should suppose the Jewish Law were the main thing yet to be depended on; yet those Zealots have no manner of Reason to boast themselves above me, who have as many and more Jewish Privileges than most of them can pretend to.

5. For I was a true born Israelite, both by Father and Mother's Side, of the Tribe of Benjamin, (a Tribe that never revolted to Jeroboam,

G 4

as

\* Beware of Dogs. So the Jews, by way of Contempt, used to stile all Heathens; and now, as a just Return for their contentious and obstinate Opposition to the true Religion, the Apostles, St Paul and St John, fling it back upon themselves. See Rev. xxii. 25. Psal. xx. 16.

† The Concision; τὸν κατατόμαν. The same natural Act as ἀποτομή, Circumcision, but now a mere and insignificant cutting of the Flesh; Circumcision, as a religious Ceremony, being now quite abolished.

*A.D. 62.* Hebrew of the Hebrews: as touching the law, a Pharisee. Conformity to the Law; and was a perfect Jew both by Nation and Language; nay, and a Pharisee too, one of the most strict and honourable Sects of that Religion.

6 Concerning zeal, persecuting the church: touching the righteousness which is in the law, blameless.

7 Concerning zeal, persecuting the church: touching the righteousness which is in the law, blameless.

7 But what things were gain to me, those I counted loss for Christ.

now so little esteem, in comparison of the Blessings of Christ's Religion; that to retain them any longer, while far better and nobler are come in their room, would be the greatest Damage to me.

8 Yea, doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ,

9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

10 That I may know him, and the power of his resurrection, and the fellowship

as the rest did) circumcised the Eighth Day, and so made a Member of the Jewish Church in exact Conformity to the Law; and was a perfect Jew both by Nation and Language; nay, and a Pharisee too, one of the most strict and honourable Sects of that Religion.

6. And if Zeal for the Law be of such moment, none was so severe an Observer of Ceremonies and Traditions as my self, nor so violent a Persecutor of the Christian Religion, which came to repeal those Ceremonies.

7. But now the Case is justly altered with me: And those external Privileges of the Jewish Profession I so much valued myself upon, I

now so little esteem, in comparison of the Blessings of Christ's Religion; that to retain them any longer, while far better and nobler are come in their room, would be the greatest Damage to me.

8 & 9. For verily, so excellent and great are the Privileges of Christianity, that those temporal ones of the Jewish Dispensation seem perfectly mean and vile Things; and I make no Difficulty to part with them all for the Service and Favour of Jesus Christ my great Lord and Saviour; by embracing of whose Religion I obtain that perfect Pardon and Salvation at God's Hands; which my strictest Observance of the Ceremonial Law could never have procured for me.

10 & 11. I give them all up, I say, to own Him for the true Messiah and Saviour of Mankind; to suffer and die for his Religion, who suffered

low  
lings,  
form  
death

I m  
ther  
dead

I ha  
ed, e  
dy p  
low  
may  
for  
app  
Jesu

13  
not  
app  
one  
gett  
whi  
read  
tho  
lin

for  
per  
ed  
thi  
min  
yea  
yo

ma  
at  
pr

## Ch. III. Epistle to the PHILIPPIANS.

89

lowship of his sufferings, being made conformable unto his death;

11 If by any means I might attain unto the resurrection of the dead \*:

12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

13 Brethren, I count not my self to have apprehended: but *this* one thing *I do*, forgetting those things which are behind, and reaching forth unto those things which are before,

14 I press toward the mark †, for the prize of the high calling of God in Christ Jesus.

15 Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.

may not be all exactly agreed in every Notion about this

Law,

suffered for our Sins; in full Hope A.D. 62. and Assurance to be raised again to eternal Life by the same divine Power that raised Him from the Dead; not refusing to do and undergo any thing to attain that final Blessing of a glorious and happy Resurrection.

12, 13 & 14. This is the Prize, dear Brethren, I, as a Christian, hope for, and am assured of, but have not yet actually attained. My Busines in this Life is, to strive and run for it; and like a true Racer, to mind nothing else about me, but keep my Eye fix'd upon this; stretching on towards it with my utmost Vigour and Activity, in order to gain *that* at last which was the End for which Christ was graciously pleased to convert me to his Religion.

before,

14 I press toward the mark †, for the prize of the high calling of God in Christ Jesus.

15. Let all those Christians therefore, who duly understand, and have fully embraced this Religion, keep to this Maxim, viz. That this great Prize of a glorious and happy Resurrection is to be had by Christ's Religion, without the Ceremonial Law.

Hold to this, and then, though you

\* Ver. 11. If by any means, &c. εἰ πως, that so I might attain, &c.

† Ver. 14. I press toward the Mark; or, κατὰ σκοπὸν, I press forward, according to my View or Design.

A.D. 62. Law, or our Obligation to it, God will \*, in due time, bring you all to a compleat Understanding of the Case, and let you see 'tis perfectly abolished.

16 Nevertheless, whereunto we have already attained, let us walk by the same rule, let us mind the same thing †.

17 Brethren, be followers together of me, and mark them which walk so, as ye have us for an example.

18 (For many walk, of whom I have told you often, and now tell you even weeping, *that they are the enemies of the cross of Christ :*

19 Whose end is destruction, whose God is *their belly*, and *whose glory is in their shame*, who mind earthly things.)

16. In the mean while, let us, that perfectly know it to be so, keep firm and unanimous to the true Christian Principle.

17. Follow my Example, and my Principles in this Matter; and take them for your Patterns, who have relinquish'd all their Jewish Privileges for the Sake of Christ's Religion, as I have done.

18. As to the Jewish Zealots, that would persuade you to the contrary, I have always told, and now tell you again, not without Tears for their incurable Obsturacy, that they are the worst Enemies our Religion has.

19. Their Notions and Views of Religion are all *Temporal*: and their chief Aim is at the Gratification of their sensual Appetites and Pleasures; they boast in what they ought to be ashamed of; and for such

\* *God will reveal even this unto you.* Some Copies read ἀπέκαλυψε—*God has revealed it.* The Sense being thus, *Whoever thinks otherwise, is in a plain Error; for God hath now expressly declared the Jewish Law to be abolished, and no further necessary.* A most agreeable Sense indeed: But I keep to our Translation, according to the more ancient MSS.

Ibid. *Will reveal.* Thus the Abrogation of the Ceremonial Law was compleatly demonstrated by the total Destruction of Jerusalem and the Temple, about eight Years after the Date of this Epistle.

† Ver. 16. *Let us mind the same thing:* or rather, perhaps, τὸ ἀνὴρ ἀποφέννει. *To be at Unity with one another,* according to Chap. ii. 2. Rom. xii. 16.—xv. 5. As Mr Pierce well observes.

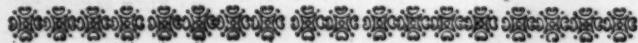
such irreclaimable Prejudices and Practices God will de- *A.D. 62.*  
stroy their whole Nation with a most exemplary De- *struction.*

20 For our conversion  
is in Heaven,  
from whence also we  
look for the Saviour  
the Lord Jesus Christ:

20. Directly contrary to their  
worldly Principles, a *Christian* ought  
to look further and higher, and con-  
sider himself as a Citizen of *Heaven*,  
from whence he one Day expects to  
behold *Jesus* his Saviour descending, to raise and exalt him  
thither.

21 Who shall change  
our vile body, that it  
may be fashioned like  
unto his glorious bo-  
dy, according to the  
working whereby he  
is able even to subdue  
all things unto himself.

21. To transform these frail and  
mortal Bodies of ours into a Resem-  
blance of his own glorious Body,  
enabling them by his Almighty  
Power, for which nothing is too  
hard, to mount \* up after him thi- <sup>\* See 1 Cor.</sup>  
ther, where we shall be for ever hap- <sup>iv. 17.</sup>  
py with him,



## C H A P. IV.

### The C O N T E N T S.

*The Encouragements to Christian Constancy, Clearfulness,  
and Resignation, continued. He expresseth the due Sense  
he had of the Philippians Kindness to him. The Apostle's  
Courage and Contentedness under all Conditions of Life.  
The Salutations and Conclusion.*

THEREFORE, my brethren, dear-  
ly beloved and longed for, my joy and crown,  
so stand fast in the Lord, my dearly be-  
loved.

2 I beseech Euodias,  
and beseech Syntiche, that they be of  
the same mind in the  
Lord.      3 And

1. A ND thus, my dear Christian Converts, in whose Steddi-  
ness to the Faith I glory and triumph, continue still firm and unanimous in  
your Profession, from all the forego-  
ing Considerations.

2. I particularly entreat Euodias  
and Syntiche to do thus, and not to  
be led aside by the *Jewish* Zealots.

3. And

A.D. 62. 3 And I intreat thee also,\* true yoke-fellow, help those women which laboured with me in the gospel, † with Clement also, and with other my fellow-labourers, whose names || are in the book of life.

Life ||, as truly sincere Christians.

4 Rejoice in the Lord alway, and again I say, rejoice.

5 Let your moderation be known unto all men. The Lord is at hand. most Right, nor impatient in suffering Wrongs. Remember, the Judge is not far off, that will take Vengeance on your furious Adversaries, and reward your Christian Patience.

3. And I beg of you, my true Christian Brother \* and Fellow-Apostle, to give your Assistance to those † pious Women that laboured so heartily to serve me, while I preached in your Parts; along with † Clement, and all those my Fellow-Labourers in the Christian Ministry, who, I verily believe, are to be Partakers of the Reward of everlasting

4. I exhort you again and again, to rejoice and be cheerful under the Hopes and Privileges of your Christian Profession.

5. Show an even, patient, and contented Spirit toward all that oppose and persecute you: Be not rigorous in insisting upon your utmost Right, nor impatient in suffering Wrongs. Remember, the Judge is not far off, that will take Vengeance on your furious Adversaries, and reward your Christian Patience.

6. Be

\* True Yoke-Fellow. Who the Apostle particularly means, is not agreed upon by Interpreters.

† Ver. 3. Those Women: Probably he means Euodias and Syntiche, beforementioned.

‡ With Clement and the rest, &c. These Words may be joined either to σύζυγος γυναῖς, True Yoke fellow, or to αἵτινες συνθλησάντες με, those who laboured with me and Clement. The latter seems most probable.

|| Whose Names are written in the Book of Life. It is a Jewish Phrase, and does not at all imply any absolute Decree or Predestination to eternal Life; but signifies their being registered in that Corporation or Society where eternal Life was the Privilege, on Condition of Faith and Obedience to Christ's Religion: Alluding to both the Jewish, Greek, and Roman Custom of registering the Inhabitants of every City and great Town; and then blotting out their Names again as fast as they died. See Exod. xxxii. 32. with my Note on that Passage. See also my Note on Rev. iii. 5.

6 Be careful for nothing: but in every thing, by prayer and supplication with thanksgiving, let your requests be made known unto God.

6. Be not anxiously careful, or *A.D. 62.*  
show any Distraction under your greatest Sufferings. But commend yourselves and your Cause to God, in Prayer for his Assistance, and in Thanksgiving for all his former Mercies; and he will not fail to comfort and support you.

7 And the peace of God, which passeth all understanding, shall keep your hearts and minds, through Christ Jesus.

Satisfaction and Complacency of Mind that no Tongue can express, nor any Heart conceive, but such as enjoy it.

8 Finally, brethren whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

8. In fine; be constant in the Study and Practice of Truth, Decency, Justice, and Purity; and of every Virtue that is lovely and commendable, or that favours of a courageous and manly Disposition.

9 Those things which ye have both learned and received, and heard and seen in me, do: and the God of peace shall be with you.

9. Such Virtues as I taught you, both by my Doctrine and Example: Follow them, and the God of Peace and Comfort will never forsake you.

10 But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again, wherein ye were also careful, but ye lacked opportunity.

10. I cannot but repeat my Satisfaction at the Care you took to supply my Wants, now under my Confinement. I know you would have done it sooner, had not my great Distance from you prevented it.

ii Not

ii. Not

A.D. 62. 11 Not that I speak in respect of want : for I have learned in whatsoever state I am, therewith to be content.

12 I know both how to be abased, and I know how to abound: everywhere, and in all things I am instructed, both to be full and to be hungry, both to abound and suffer need.

\* *Paula.* 13 I can do all \* things, through Christ, which strengtheneth me.

14 Notwithstanding, ye have well done, that ye did communicate with my affliction.

15 Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me, as concerning giving and receiving, but ye only.

16 For even in Thessalonica ye sent once and again unto my necessity.

17 Not because I desire a gift: but I desire fruit that may abound to your account.

11. Not that I was reduced to absolute Want, or was uneasy, before you sent *Epaphroditus* to me ; for though I had but little, I have learnt to be contented with anything.

12. I am become so perfectly Master of myself, as to bear, with an equal Mind, the utmost Degrees either of Prosperity or Adversity.

13. I can do or suffer any Hardship in the Course of my *Apostolical* \* Office, through the Assistance of *Jesus Christ*, who is ever present to support me.

14. However, you did very Christianly and well, in sending me a Supply ; and in the Tokens you have given me, how much you sympathize with me in my present Affliction.

15 & 16. And I must acknowledge, to your particular Credit, that while I was preaching in your Parts, I received Contributions from no Church but yours, and especially at my leaving *Macedonia*, and while I was at *Theffalonica*, you sent Collections to me several times.

17. Nor do I remind you of this your Kindness to me, with the least Design to draw more from you. My Acknowledgments for what is done to *my self*, are purely

purely to encourage you in general to such excellent Acts A.D. 62. of Christian Charity and Beneficence, as will be most amply and gloriously rewarded.

18 But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God.

19 But my God shall supply all your need, according to his riches in glory, by Christ Jesus. you a plentiful Return of Supplies, for your Liberality towards me.

20 Now unto God and our Father be glory for ever and ever. Amen.

21 Salute every saint in Christ Jesus. The brethren \* which are with me greet you.

22 All the saints salute you, chiefly they that are of Cæsar's household.

23 The grace of our Lord Jesus Christ be with you all. Amen.

¶ It was written to the Philippians from Rome, by Epaphroditus.

18. What you have now sent is abundantly enough for me; and God will accept it as the best Sacrifice you could offer up to him.

19. And the same God, whose Apostle I am, will not fail, out of the infinite Fulness of divine Goodness towards us, in the glorious Dispensation of Jesus Christ, to give

20. Now to him, our supremum Creator and Father, be Glory for ever and ever. Amen.

21 & 22. My hearty Love to all the Christians in your Parts, as all the Christian Brethren here give theirs to you and them; particularly the Converts that belong to the Emperor's Court.

23. The Love and Favour of our Lord Jesus Christ be with you all. Amen.

---

\* Ver. 21. *The Brethren*; viz. The Ministers, in Contradistinction to the *Saints* here, and in the following Verse.



A  
**PARAPHRASE**  
 ON  
 The Epistle of St PAUL  
 TO THE  
**COLOSSIANS.**

---

*The PREFACE.*

**I**T appears from several (*Chap. ii. 1.*) Passages in this Epistle, that St Paul did not personally preach to, and convert the *Colossians* to the Christian Faith; nor had ever seen them. Though, how near he was to them in his Travels, we read, *Act. xvi. 6.* — *xviii. 23.* — *xix. 10.* But that he was concerned in their Conversion, by sending others to them for that Purpose, is allowed by all; and that *Epaphras* was the Person particularly employed by him there, seems probable from *Chap. i. 7.* Upon hearing their Steddingens to the Christian Faith, in Opposition to the *Jewish Zealots*, that would have persuaded them (as they endeavoured to do all other Christian Converts) to a necessity of observing the *Ceremonial Law*; and likewise to arm them still against the Mixture of *Gentile Philosophy* (or of such Speculations as some *Jewish Zealots* might have learned from *Gentile Philosophers*) with their *Christian Principles*, he sends them this

this Epistle ; wherein he expresseth his great Satisfaction at their Constancy in their Profession, and confirms them in it; against the Insinuations of each of those Adversaries. It was written at the same Time and Place with those to the *Ephesians* and *Philippians* (viz. during his Confinement at *Rome*) and in the same Strain of Expressions. For a clearer Notion whereof the Reader may please to see, and compare this with, the Preface to the *Ephesians*.



## C H A P. I.

## The C O N T E N T S.

*The Title.* He congratulates their Conversion, and steady Adherence to the Christian Religion. Prays for their Continuance in it. Declares it to have ever been the gracious Purpose of God to bestow on them (the Believing Gentiles) the Blessings of Christ's Religion, as well as on the Jewish Nation ; and Himself, the Apostle especially commission'd to preach it to them and the rest of the Gentile World.

Passages  
not per-  
*Colossians*  
er seen  
to them  
6. —  
in their  
Putpose,  
son par-  
ple from  
Christian  
it would  
all other  
the Cere-  
ainst the  
ulations as  
*Gentile Phi-*  
ends them  
this

**P**AUL an Apostle  
of Jesus Christ,  
by the will of God,  
and Timotheus our  
brother,

2 To the saints and  
faithful brethren in  
Christ, which are at  
Colosse : Grace be unto  
you, and peace from  
God our Father, and the  
Lord Jesus Christ.

3 We give thanks  
to God, and the Fa-  
ther of our Lord Jesus  
Christ, praying always  
for you :

4 Since

1 & 2. **P**AUL, called by the ex- *A.D. 62.*  
pref\* Revelation of God *Colosse*  
to be an Apostle of Jesus Christ, *\* Acti ix.*  
sendeth this Epistle to the steady and  
faithful Christian Church of *Colosse*.  
Wishing you all Spiritual Favours  
and Blessings from God our Supreme  
Creator and Father, and from Jesus  
Christ our Lord and Governor ;  
as does also *Timothy* my Christian  
Brother.

3 & 4. Expressing my hearty  
Thanks to God the Father of our  
Lord Jesus Christ, for your Con-  
version to his true Religion, and  
your extensive Charity to all the

H

Pro-

4 Since we heard  
of your \* faith in  
Christ Jesus, and of  
the love which ye have  
to all the saints ;

5 For the hope  
which is laid up for  
you in heaven, where-  
of ye heard before in  
the word of the truth  
of the gospel :

6 Which is come  
unto you, as it is in all  
the world, and bring-  
eth forth fruit, as it  
doth also in you, since  
the day ye heard of it,  
and knew the grace of  
God in truth.

7 As ye also learn-  
ed of Epaphras our  
dear fellow-servant,  
who is for you a faith-  
ful minister of Christ,

8 Who also decla-  
red unto us your love  
in the Spirit.

9 For this cause  
we also, since the day  
we heard it, do not  
cease to pray for you,  
and to desire that ye  
might be filled with  
the knowledge of his  
will, in all wisdom  
and spiritual under-  
standing :

10 That ye might  
walk worthy of the  
Lord

## A PARAPHRASE on the Vol. II.

Professors of it (without partial Di-  
stinction between such as receive  
*Circumcision*, and such as do not  
receive it) and ever praying for  
your Perseverance in it.

5 & 6. Blessing God, I say, for  
the Hope and full Assurance you  
now have of the heavenly Hap-  
piness promised in that Gospel of  
Christ, which is now preached to  
so considerable a Part of the *Gen-  
tile* World, and embraced by you in  
particular, with such good Effects  
on your Lives and Principles, from  
your very first Conversion to it by  
*Epaphras* my dear Fellow-Servant in  
Christ.

7 & 8. Whom I sent to *Colosse* for  
that Work, and who, like a trusty  
Minister of Christ, has fully per-  
formed it ; and given me a most  
comfortable Account of your Love  
to Christ, and great Charity to all  
his Members, according to the true  
Spirit of the Gospel Religion.

9. Since my hearing whereof, I  
have continually made it an Article  
of my most hearty Prayers, That  
God would give you a still larger  
Knowledge of his true Religion, and  
bestow on you greater Gifts of his  
Holy Spirit for that Purpose, and  
bring you to the perfect Understanding  
of its spiritual and excellent Nature..

10. That you may constantly im-  
prove in Christian Principles, and in  
all

---

\* Ver 4. Since we heard of your Faith — τὴν μίσιν ἐμῶν, your Fidelity or Stedfastness, viz. to the Christian Religion, without the Observance of the Ceremonial Law.

II.  
Di-  
cive  
not  
for

for  
you  
Hap-  
el of  
d to  
Gen-  
ou in  
ffects  
from  
it by  
ant in

offe for  
trusty  
y per-  
a most  
r Love  
to all  
the true

ereof, I  
Article  
, That  
ll larger  
ion, and  
ts of his  
ose, and  
rstanding  
Nature..  
antly im-  
es, and in  
all

iciv. iūāv,  
gion, with-

## Ch. I. Epistle to the COLOSSIANS.

99

Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God :

11 Strengthened with all might according to his glorious power, unto all patience and long-suffering with joyfulness :

12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light :

13 Who hath delivered \* us from the power of darkness, and hath translated us into the kingdom of his dear Son.

the Power and Delusions of the Devil ; and has made you Members of the Church of Christ, the Messiah, his dear and only Son.

14 In whom we have redemption through his blood, even the forgiveness of sins :

15 Who is the image of the invisible God, the first-born of every creature †.

the invisible Father, and was before all Creatures, even the Lord and Governor of all things.

all such Practices as are truly pleasing A. D. 62.  
and acceptable to God.

increasing in the knowledge of God :

11. And, by his great and powerful Assistance, may suffer all the Hardships your Religion brings on you, not only with perfect Patience, but with Joy and Satisfaction.

12. Giving all Praise and Glory to God the Father, for vouchsafing you, Gentile Christians, the Promise of inheriting the Happiness of Heaven, and of glorified Saints ; as the Jews had formerly of the promised Land of Canaan.

13. In order to which, he has now, by the Revelation of the Gospel-Doctrine, delivered you \* from your heathenish State of Darkness, Ignorance, and Vice ; wherein you were so miserably subject to

the Delusions of the Devil ; and has made you Members of the Church of Christ, the Messiah, his dear and only Son.

14. By the Sacrifice of whose Death, you and all the Gentile World, as well as the Jews, are put into a State of Pardon and eternal Salvation.

15. And well may his Death extend to an Atonement for the Sins of all Mankind, who is the Son of God, the express Image of the invisible Father, and was before all Creatures, even the Lord and Governor of all things.

H 2

16 & 17.

\* Delivered us : Making himself, as it were, one of the Gentile Converts, as his usual Method is. See Ephes. i. 2, 3.

† Ver. 15. The first-born of every Creature. For the true Original Meaning of this Phrase τυποτόντος. See my Note on Gen. xlvi. 3.

A.D. 62.

16 For by him were all things created, that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him.

17 And he is before all things, and by him all things consist.

18 And + he is the head of the body, the church; who is the beginning, the † first-born from the dead, that in all things he might have the pre-eminence.

an immortal Life, by him ‡ who is the Lord both of the Dead and of the Living, Rōm. xiv. 9.

19 For it pleased the Father, that in him should all fulness dwell;

and for the Redemption of his whole Church, viz. by uniting both Jews and Gentiles into one Body under Him, the great Saviour and Head of all.

20. And

|| In Heaven and in Earth. See Ephes. i. 10. Note there.  
Ephes. i. 20, 21, 22.

† Αὐτὸς, He the same emphatically.

‡ Πρωτότοκος ἐν ταῖς νεκράν. The first-born from the dead, i. e. Either is declared and proved to be the Lord and Governor of the Church by his Resurrection: Or else, The Lord that should so first rise from the Dead as to give others a perfect Assurance of their Resurrection, according to Actis xxvi. 23. I have expressed both Senses. See Ephes. i. 10—20, 21, 22.

20 And (having made peace through the blood of his cross) by him to \* reconcile all things unto himself, by him, *I say*, whether they be things in earth or things in heaven.

into one blessed and happy Society ||.

21 And you that were sometime alienated, and enemies in your mind by wicked works, yet now hath he reconciled,

22 In the body of his flesh through death, to present you holy and unblameable, and unreprovable in his sight.

23 If † ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven, whereof I Paul am made a minister.

24 Who

20. And by his Death upon the A.D. 62. Cross hath God procured the \* Reconcilement of both *Jews* and *Gentiles* to himself; giving to them all, Peace and Pardon through his Merits; and intending, at last, to bring all good and obedient Creatures, *Men* on Earth, and *Angels* in Heaven,

|| See Ephes. " 10.

21 & 22. Thus you *Gentile* Christians of *Colosse* are now in a State of Pardon and Reconciliation with God, and made the pure and holy Members of his Church; even *you*, who in your *Heathen* Condition, were utter Strangers to his Covenant, and, by a Habit of idolatrous and wicked Courses, were at perfect Enmity with him.

23. Which glorious Privilege you will remember to be upon this Condition, *viz.* your firm Adherence, against all false Insinuations, and under all Persecutions, to the same Gospel-Doctrine you were first instructed in; and which is now offered to the whole *Gentile* World; as I *Paul* am divinely commissionned to preach and propagate it.

H 3

24. Who,

\* Ver. 20. *To reconcile all things unto himself.* Note, this Sense of the Word *ἀποκαταλαβεῖν* is indeed agreeable to the Matter of the *Jews* and *Gentiles* being reconciled and brought together by *Christ*; [Consonantly to the main Scope of the Epistle;] but not to that of *Fibones*, *Principalities*; *viz.* *Angels* and *Men* together. I think therefore, that in this Verse it is to be most truly interpreted by the parallel Phrase *ἀνασταλαύωνται*, *Ephes.* i. 10. To unite or sum up all under his Government.

† Ver. 23. *If ye continue.* Εἴ γέ, either if ye continue, or since ye, &c.

A.D. 62.

24 Who now rejoice in my sufferings for you, and fill up that which is behind of the \* afflictions of Christ in my flesh for his bodys sake, which is the church, the Church.

25 Whereof I am made a minister, according to the dispensation of God, which is given to me for you to fulfil the word of God :

26 Even the mystery which hath been had from ages, and from generations, but now is made manifest to his saints.

27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles,

24. Who, instead of being discouraged, do now glory and triumph in being a Prisoner for preaching it to *you Gentiles*; whereby I show *Christ* to be a truly *suffering Messiah*, by his being still a Sufferer in *me* his Apostle, as he was once in his own Person; for the sake of his Body

25. Of which Church, particularly the *Gentile Part* of it, I am (as I have frequently said) a *special Apostle*, commissioned to preach its Doctrines to *you*, and the rest of the World, in common with the *Jewish Nation*.

26 & 27. A thing, indeed, that the former Generations of Men had little or no Notion of, nor had the Generality of the *Jewish Nation* any Understanding of what their own Prophets had said about it; but is now most expressly and clearly declared to the *Christian Church*, as agreeable to the many Prophecies of the Old Testament; viz. that God would,

\* Ver. 24. *And fill up that which is behind of the Afflictions of Christ*; οὐλαντάνω τὰ ὑσερήματα τὸ Θλίψεων τὸ Χριστοῦ. Note, The Sufferings or *Afflictions of Christ*, are, either Christ's own Sufferings, or those of *Christians* for his Sake. St Paul's *filling up*, &c. is not well expressed in our Translation. The Word is, *I, in my Turn, fill up*, &c. οὐλαντάνω. &c. i. e. As Christ suffered for *me*, so now (in my Turn) I suffer for *him*. Or else, As I have exhorted *other Christians* to endure Afflictions for *Christ*, so now I *myself* compleat, as it were, that Work, by my own Suffering. The learned and judicious Dr Clarke rightly also observes, that the Phrase *fill up*, signifies the *Accomplishment* of what remained to be *fulfilled* of those *Prophecies* which foretold, that, after the Sufferings of Christ, his *Servants* also should therein follow his Example — for the Good of his Church. *Serm. Vol. I.* pag. 274, 275.

tiles, which is Christ in you, the hope of glory. Happiness, by Christ the Messiah, that the Jewish Nation was to enjoy.

28 Whom we preach, warning every man, and teaching every man in all wisdom, that we may present \* every man perfect in Christ Jesus.

29 Whereunto I also labour, striving according to his working, which worketh in me mightily.

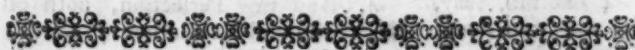
would, in infinite Mercy bestow upon all Gentile Believers, the same Hopes and Conditions of eternal

Happiness, by Christ the Messiah, that the Jewish Nation was to enjoy.

28. Which comfortable Doctrine I therefore preach to all, without Distinction, in order to train them up to that spiritual Wisdom, that will make them true and perfect Members of his Church \*.

29. Using my utmost Endeavours in the Improvement of all those powerful Gifts and Graces which Christ has endowed me with for that Purpose.

\* Every Man perfect in Jesus Christ; i. e. Either perfect in the Understanding of Christianity here, or crowned with the Reward hereafter, as the Word τέλειος often signifies.



## C H A P. II.

### The C O N T E N T S.

*He repeats his earnest Concern and Prayers for them; the better to warn them against the Error and Subtlety of Heathen Philosophy, and the Vanity of Jewish Traditions; encouraging them to depend upon Christ and his Religion alone, without any regard to the Jewish Ceremonies, or mixing any Part of Heathen Devotion with their Christian Worship; especially that of the Worship of Angels or inferior Daemons, as Mediators to God, under a Pretence of religious Humility.*

FOR I would that ye knew what great conflict I have for

1. **T**HUS, I say, ¶ I strive <sup>† Ch. 1.</sup> and labour to make all my <sup>29.</sup> Converts become true and perfect

A.D. 62. for you, and for them at Laodicea, and for as many as have not seen my face in the flesh.

personally seen them,

2 That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ.

3 In whom are hid all the treasures of wisdom and knowledge.

4 And this, I say, lest any man should beguile you with enticing words.

|| See Ver.  
9, 10.

situations of some

that very much derogate from them both.

5 For though I be absent in the flesh, yet am I with you in the spirit, joying and behold-

Christians; but for none more than you, and the Laodiceans, and all those Gentile Christians, whom I converted by other Peoples Ministry under me, but as yet have not nor they me;

2. Continually praying for their cheerful and unanimous Progrefs in the true Faith, and for their full and compleat Understanding, and free and publick Profession of all the Gospel-Doctrines; particularly this great and unexpected Point, of the Gentiles being now called into the Christian Covenant; as God and Christ have plainly declared it.

3. In whom \* are all the Perfections of the divine Wisdom, and by whom the Will of God is perfectly and compleatly revealed to Mankind.

4. And this Perfection, both of the Person and Revelation of Christ, I the more carefully observe to you, to secure you from the ensnaring Influences, that lead you into Principles from them both.

5. For though I be at such a Distance from you, and indeed never saw you, yet, by the Inspirations † of the Holy Spirit, I know the Condition

\* In whom — it seems ambiguous, whether *iv* φ refers to Christ, or the Mystery in the foregoing Verse: But the following Verses, especially the 9th and 10th, make it most agreeable to understand it of Christ.

† Am with you in Spirit. Τῷ πνεύματι σὺν τῷ πνεύματι. It may be rendered, My Mind or Heart is with you. But the former Sense is more agreeable to the general Acceptation of this Phrase in the New Testament. See Acts xx. 22. 1 Cor. v. 3. However I thought fit to express them both.

beholding your order, and the stedfastnes of your faith in Christ. dition you are in, and the Tempta- A.D. 62.  
tions you are most liable to; my Heart and my Authority is with you, and I think upon your orderly Behaviour, and constant Adherence to the true Faith, with great Delight and Satisfaction.

6 As ye have therefore received Christ Jesus the Lord, so walk ye in him:

7 Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

8 Beware lest any man spoil you thro' philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ;

Things, that do not at all belong to the Religion of Christ.

9 For in him dwelleth all the fulness of the Godhead bodily. His Incarnation, Sufferings, and Exaltation into Heaven, is demonstrated to be invested with all that Power and \* Dominion over the Church of God, which qualifies Him, and

\* Ver. 9. Fulness of the Godhead. Tis the Secret of Power and Dominion. 'Tis the same with his being made the Head or Lord over the Church, as is most evident from Chap. i. 15, 18, 19. which Passages, compared with the 18, 19, and 20 Verses of this Chapter, will show the Justness of the other Part of my Paraphrase on this Verse. I understand the Phrase Bodily to signify Christ's Incarnation, and his whole Transaction for us in our Flesh. But if the Reader rather chuseth to understand it to signify really and substantially, in Opposition to figuratively and typically; [agreeably to Ver. 17.] it will make no Alteration in the main Sense given of the whole Verse.

A.D. 62. and Him *alone*, to be our Mediator with the Supreme Father: And therefore by *Him only*, and his Intercession, ought we to offer up all our Prayers and Praises to Him.

10 And ye are compleat in him, which is the head of all principality and power.  
and Ranks of Creatures whatever, (Compare John i. 14, 16, 17.)

11 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ:

and entitled to nobler

10. And you cannot but be absolutely safe, as to all the Means of Salvation, by *Him*, who is the Lord and Governor of all Degrees

(Compare John i. 14,

11. And as *Circumcision* was the external Rite of admitting Men into the *Jewish Religion*, your *Baptism* into *Christ's Profession*, and the Reformation of all your sinful Principles and Practices, make you, in a much higher and better Sense, the Members of God's true *Church*, and better *Privileges*.

12 Buried with him in baptism, wherein also you are risen with him through the faith of the operation of God, who hath raised him from the dead.

the Certainty of your own Resurrection to Glory and Happiness; by the same divine Power that raised up *Him* from the Dead.

13 And you being dead in your sins, and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses,

14 Blot-

12. For as your being plunged in Water signifies your dying to all Sin and Vice, in Conformity to *Christ's Death and Burial*; so your certain Belief and Assurance of his *Resurrection* (denoted by your *rising* again out of the Water) gives you

13. And this is now the Privilege of you *Gentile*, as well as of the *Jewish Christians*, God having now reduced you from your heathenish and reprobate Condition, and granted you the Pardon of Sin, and the Hopes of eternal Life by his Religion;

14 For

14 \* Blotting out the hand-writing of ordinances, that was against us, which was contrary to us, and took it out of the way, nailing it to his cross:

15 And † having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

16 Let no man therefore judge you in meat or in drink, or in respect of an holy day, or of the new-moon ||, or of the sabbath days.

17 Which are a shadow of things to come, but the body is of Christ.

in comparison of his Religion, they are no more than the Shadow is to the Substance.

14. For he has now, by the A.D. 62. Death of Christ upon the Cross for all Mankind, cancelled and disannulled \* the Obligation to all those Jewish Ceremonies that made the Difference between you and that People, and kept you at a Distance from them.

15. And by the same Sufferings on the Cross has made Christ the Conqueror of Sin and Satan, depriving them of their former wicked Power and Influences over Mankind, and leading them, as it were, Captives in Triumph †.

16 & 17. Wherefore, 'tis a vain thing for the Jewish Zealots to condemn you Gentile Converts, for not observing the Jewish Festivals or || Sabbaths, and the Ceremonial Distinctions between clean and unclean Meats. For the Ceremonies of that Law were nothing but figurative and temporary Representations of Christianity; in Christ they are all now perfectly answered and ceased; and,

18. And

\* Blotting out the hand-writing—nailing it to his Cross. An Allusion to the two ancient Ways of cancelling a Bond or Obligation: viz. either by crossing the Writing, or striking it through with a Nail.

† Ver. 15. And having spoiled Principalities and Powers, &c. Note, I have expressed the Meaning of this Verse agreeably to the general Sense of Interpreters. That of the learned Mr Peirce (who interprets the Principalities and Powers of the Good Angels) is very particular, but withal exceedingly curious, and worthy of Consideration. Let the judicious Reader judge for himself.

|| Or of the Sabbath-days—Perhaps this is not meant of the Seventh-day Sabbath, enjoined by the Moral Law; but of the Festivals appointed by the Ceremonial Law. Let the Reader judge for himself.

A.D. 62. 18 Let no man † beguile you of your reward, in a voluntary humility, and worshipping of Angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind:

*God and Christ.* Particularly that of addressing to *Angels*, or inferior *Demons*, as *Mediators* and *Intercessors* with God for Mankind; under pretence of *Humility*, in not addressing to God himself *immediately*. This is the Effect of a proud Conceit of human Reason, that makes Men venture to dive into, and determine those divine Matters they have no Notion of, nor warrant for.

19 And not holding the head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth † with the increase of God.

receive all proper and full † Supplies, for their Growth and Progress in true Religion.

20 Wherefore if ye be dead with Christ, from the rudiments of the world; why, as though living in the world, are ye subject to ordinances?

21 (Touch not, taste not, handle not:

18. And as you are to fence against these Notions of the *Jewish Zealots*, so take heed that none of the *Philosophers*, either of the *Gentiles*, or of those *Jews* that borrow their Philosophy from them, impose upon you, and endanger † your future Happiness, by any Mixtures of false Worship with that of

19. For to worship any such *Beings*, as *Intercessors* for us, is the highest Disparagement to *Christ*, our only *Mediator* and all-sufficient *Intercessor*; who being the *Head* of his Church, it is by him alone that we have Access to God the Father; and from our Union to *Him* only, do all the Members of his Body re-

20 & 21. As to the Nicety of the *Jewish Zealots*, about not touching any thing that has been offered to an *Idol*; not tasting any forbidden *Meats*, and not handling any *unclean* thing, &c. 'Tis plain, that since the Death and Religion of *Christ* has freed you from them all,

† Ver. 18. *Let no man beguile you of your Reward.* Κατα-  
σπαγεῖων. Note, This Word sometimes signifies to *Judge* or  
*Condemn*. If it be so taken here, the Sense is the same as in  
Ver. 16.

‡ *With the increase of God.* See the Note on 2 Cor. viii. 1.

it would be the greatest Folly imaginable for you to impose, or suffer others to come under, the Slavery of such Observances.

22 Which all are to perish with the using \*) after the commandments and doctrines of Men.

22. And to impose them now, as absolutely necessary, upon no better Authority than that of human Traditions, is such an Abuse \* as tends to corrupt and spoil the Christian Faith.

23 Which things have indeed a shew of wisdom in will-worship and humility, and neglecting of the body: not in any honour to the satisfying of the flesh.

23. Thus do they both equally err; the Heathen Philosophers, in pretending Angel-Worship to be a Religious Act of Humanity and Reverence; and the Jewish Zealots in recommending their Niceties about Meats and Drinks, &c. as a means to mortify our bodily Pleasures and Appetites. 'Tis all Shew, Invention and meer Pretence; nor is there any thing of true Religion in either of them, but the Gratification of a Carnal or Jewish Mind.

## C H A P.

\* Ver. 22. *Which things are all to perish in the using.* The literal Translation is, *Which things tend to corruption, by the abuse of them, according to the Doctrines and Commandments of Men.* Or else thus, 'Tis the abuse of these things, not the meer use of them, that tends to corrupt or defile a Man. So referring the following Clause, *after the Doctrines and Commandments of Men,* to the foregoing Verse; I think the latter is the more natural Construction, (though the former be very good Sense) agreeable to our Saviour's Words, *Mattb. xv. 11.* as interpreted by *Grotius* and *Le Clerc.* There is yet another Way of rendering these Words, *"Αἱστὶ παντάς φθόρα τὴν αποφένει. All which things are, or were made to be consumed for our Use."* Which is very consistent Sense, if they be put into a Parenthesis by themselves. The judicious Reader is to chuse for himself.



## C H A P. III.

## The C O N T E N T S.

*From the Consideration of the Happiness of a future State, now assured to them by their Christianity, the Apostle exhorts them to renounce all those vicious Practices they were subject to, in their Heathenish Condition; among which, immoderate Anger, Revenge, and filthy Conversation were the chief. He shows them their great Obligation to Purity, Peaceableness, and Charity; and to an exact Observation of the Relative Duties, notwithstanding any Differences of religious Principles, in the Persons so nearly related to each other.*

A.D. 62.

*I*f ye then be risen with Christ, seek those things which are above, where Christ setteth on the right hand of God.

2 Set your affection on things above, not on things on the earth.

fix the main of your Thoughts and Endeavours after the Happiness of Heaven; where Christ your Head is now set, in the utmost Degree of Glory and Majesty. And, for the same Reason, do you Jewish Christians raise your Minds above Carnal and Earthly Ceremonies; and fix them upon spiritual and heavenly things.

3 For ye are dead, and your life is hid with Christ in God. 3. By your Baptism into this Religion, you profess your selves dead to Sin, and the World, and them to you. The Life you are now to lead is purely Christian, and God-like; and though your future Happiness, consisting in the full Enjoyment of God through Christ, be yet at a Distance, and it's Glories invisible; that

i & 2. SINCE then your Christian Religion, and particularly that great Article of Christ's Resurrection, has raised you Gentile Christians to the Hope and Assurance of an Eternal Life in another State; it highly concerns you, no longer to suffer your Affections to be immoderately bent upon Earthly Pleasures and Enjoyments, but to

the  
ha  
are  
is  
per  
so  
in  
sha  
pin  
5  
you  
are  
for  
ne  
fede  
scen  
ness  
latry

6  
fake  
God  
child  
ence

7  
also  
when  
them  
vers  
Wo

8  
puto  
wrat  
phen  
nicat  
mout

hid  
+  
+

that ought by no means to slacken your Endeavours. God A.D. 62. has it reserved \*, and laid up in Store for you ; and you are sure to enjoy it.

4 When Christ who is our life shall appear, then shall ye also appear with him in glory.

shall shine out with perfect Splendor and Happiness.

5 Mortify therefore your members which are upon the earth : fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry :

6 For which things sake, the wrath of God cometh on the children of disobedience †.

7 In the ‡ which ye also walked sometime, when ye lived in them.

vered among the World.

8 But now you also put off all these, anger, wrath, malice, blasphemy, filthy communication out of your mouth.

4. For the present Life is a State of Trial and Duty ; the Season for your compleat Reward is at the great Appearance of Christ to Judgment, when all sincere and good Christians

Him, in perfect Splendor and Happiness.

5. In order therefore, to qualify you for this Glory, you must be careful to subdue the Habits of all those carnal Vices you were so addicted to in your Heathen State ; all those lustful Passions and † impure Practices, you so freely indulged, in your Course of Idolatrous Religion.

6. Such Enormities as these all along have, and do still, bring down the heavy Wrath of God upon the wicked and unreformed Part of Mankind.

7. And you Gentile Christians, of Colosse well know, how sad a Share you have formerly had in the Practice of them, when you conbeatenish and wicked Part of the

8. But now you are converted to the pure and spiritual Religion of the Gospel, you must utterly renounce them ; and, in like manner, you must carefully reform that Temper of furious Anger, and bitter Revenge,

\* Ver. 3. *Hid, κερυκται.* Hid as Treasures are said to be hid.—ibid. with Christ in God. Compare John x. 28—30.

† Πλεονεξία, Epbes. iv. 19 — v. 5.

‡ Ἐγεις, Among which Children of Disobedience.

*A.D. 62.* venge, with all those reproachful || Words and filthy Expressions that flow from it:

9 Lye not one to another, seeing that ye have put off the old man with his deeds.

10 And have put on the new man, which is renewed in knowledge, after the image of him that created him.

God, after whose Image you were at first created, and of Christ, who has reformed you to a new and happy Life.

11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all in all.

don and Salvation, that he becomes a *Christian*, and lives up to the Precepts and Faith of the Gospel.

12 Put on therefore (as the elect of God, holy and beloved) bowels of mercies, kindness, humbleness of mind, meekness, long suffering:

meekness, and patient Forbearance.

13 Forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye.

9 & 10. With the same Care must you forsake that wicked Custom of lying to, and deceiving each other in your Dealings and Expressions. Which is a particular Instance of that former Course of Life, you are engaged by your Baptism to renounce, in order to live up to those Rules of the Gospel that will reduce you to a blessed Resemblance of

11. In the Profession of whose Religion, God now makes no difference between Jew and Gentile; it matters not of what Country or Parentage any Man be, whether he be circumcised, or not, a free Man or a Slave; 'tis sufficient for his Par-

12. Wherefore, being thus made Members of the true Church of God, make it your principal Endeavour to be Masters of those Graces and virtuous Dispositions, that become Persons so highly privileged; such as Mercifulness, Kindness, Hu-

13. In all Debates of Right, between Man and Man, let the Example of Christ, who forgave us all, excite you to bear with the Infirmities, and to forgive the Injuries of each other.

14. Let

14 And above all these things, put on charity, which is the bond of perfectness.

*Second Table*, the very Bond of all perfect Union and happy Society, be your principal Virtue, and become habitual to you.

15 And let the peace of God rule in your hearts, to the which also ye are called in one body: and be ye thankful.

15. Let that perfect Spirit of Peace, by which God intends to cement you all into one Christian Society, be the Rule and Umpire to decide all Controversies amongst you: and, instead of envying one another, look *all* up with a thankful Heart to Him, for his universal Mercies toward you, in restoring you *all*, both *Jews* and *Gentiles*, to Peace and Reconciliation with Him.

16 Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing oneanother in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord \*.

most decently and religiously to sing *his* Praises, in spiritual Psalms and divine Hymns; instead of those lewd and profane Songs with which you were formerly wont to celebrate your *Idolatrous* Festivals.

17 And whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God and the Father by him.

14. Let *Charity*, which consists *A.D. 62.* in a tender Regard for the Good and Welfare of others, and which is the Sum of all the Duties of the

*Second Table*, the very Bond of all perfect Union and happy Society, be your principal Virtue, and become habitual to you.

15. Let that perfect Spirit of Peace, by which God intends to cement you all into one Christian Society, be the Rule and Umpire to decide all Controversies amongst you: and, instead of envying one another, look *all* up with a thankful Heart to Him, for his universal Mercies toward you, in restoring you *all*, both *Jews* and *Gentiles*, to Peace and Reconciliation with Him.

16. Let the Doctrine of the *Gospel* be carefully studied, and freely communicated; let *Christ* be the frequent Subject of your Conversation with one another; that God may daily bestow on you more and more of the Spirit of Wisdom, and the true Knowledge of his Word; which will enable you in your Christian Assemblies, or in your private Families,

most decently and religiously to sing *his* Praises, in spiritual Psalms and divine Hymns; instead of those lewd and profane Songs with which you were formerly wont to celebrate your *Idolatrous* Festivals.

17. In fine, in all your Words and Actions, whether in publick or private, have a careful and conscientious Regard to the Authority and Commands of *Christ*, and the just Limits of your Christian Duty; offering up all your Prayers and devout

I

Praises

\* Ver. 16. Singing with grace, ἐν χάριτι, with or by the (spiritual) Gift, Ephel. v. 19. James v. 13.

A.D. 62. Praises to God the Father, through his Mediation, and for  
his sake.

18 Wives, submit yourselves unto your own Husbands, as it is fit in the Lord.

19 Husbands, love your Wives, and be not bitter against them.

the Husband use all the Wife; whether they be both of the same Christian \* Sentiments, or not.

20 Children, obey your Parents in all things, for this is well-pleasing unto the Lord.

21 Fathers, provoke not your children to anger, lest they be discouraged.

or from embracing the Christian Religion, by the Badness of their Temper or Example ||.

|| See Eph.  
vi. 4.

22 Servants, obey in all things your masters according to the flesh: not with eye-service, as men-pleasers, but in singleness of heart, fearing God:

23 And whatsoever ye do, do it heartily, as to the Lord, and not unto men:

24 Knowing, that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ.

25 But

18 & 19. Let none of your Christian Privileges, nor any Differences in religious Opinions, make any Person think himself exempt from the perfect Performance of *Relative* and *Civil Duties*. Let the *Wife* pay all due Submission to the *Husband*, and loving and tender Carriage to the

20 & 21. Let Children, and all young People obey their Parents, in every lawful thing, as an essential Duty of Christianity. And let all Christian Parents be especially careful that, by no severe Usage, they discourage their Children, either from paying just Obedience to themselves,

or from embracing the Christian Religion, by the Badness of their Temper or Example ||.

22. Let such Christians as are *Slaves* to *Heathen Masters*, serve them cheerfully and sincerely from a religious Principle; carefully discharging their Duty, and seeking their Interest, as well out of their Sight, as while they are under their Inspection.

23 & 24. Remembraing that a laborious and faithful Service to an *Earthly Master* is in effect to serve *Christ our Great Lord*, whose Providence put you into that Condition, and who will not fail to reward your patient Submission to it, with an Inheritance of eternal Life.

25. And

\* See Pref. to the *Ephesians*, § 4. for St Paul's full Meaning in this and the following *relative Duties*.

II.  
for  
bri-  
ances  
Per-  
the  
and  
y all  
and  
the  
Sen-

d all  
s, in  
ential  
et all  
care-  
they  
from  
elves,  
adness

Slaves  
chear-  
ligious  
g their  
est, as  
le they

t a la-  
to an  
o serve  
se Pro-  
dition,  
ord your  
an In-

25. And

Meaning

25 But he that doth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

Man upon account of his external Circumstance in this World.

25. And let both Master and Servant consider, that which-ever of them does Wrong to the other, shall be justly and proportionably punished for it another Day, by him who can have no partial Regards to any

A.D. 62.

of his external Circumstance in this



## C H A P. IV.

### The C O N T E N T S.

*The first Verse concludes the Exhortations of the latter Part of the foregoing Chapter, and ought to have been joined to it. Then he exhorts them to constant Prayer for themselves, and for Him their Gentile Apostle; to Discretion in their Behaviour toward Infidels, and to Prudence in their Words and Expressions to all Men. Salutations to and from several Christians. Orders this Epistle to be read to the Laodiceans, and theirs to be read by the Colossians. A Warning to Archippus. His own Salutation and Conclusion.*

Masters, give unto your servants that which is just and equal, knowing that ye also have a Master in heaven \*.

religious Principles soever ‡; remembering, they themselves have a heavenly Lord, that will reward and punish their Behaviour as impartially as he will do that of the meanest Servant.

I. **A**ND as Christian Slaves || Chap. iii. 22, &c.

are obliged to be sincerely observant to even their Heathen Masters;

so let all Christian Masters be just, and kind toward their Servants or Slaves, be they of what

religion or nation,

remembering, they themselves have a heavenly Lord, that will reward and punish their Behaviour as impartially as he will do that of the meanest Servant.

I 2

2. AND

\* Note, This first Verse does so evidently belong to, and conclude the foregoing Chapter, that it is amazing it should here be put at the Beginning of a Chapter, which enters upon a quite different Argument.

‡ See Pref. to the *Ephesians*, § 4.

*A.D. 62.* 2 Continue in prayer, and watch in the same with thanksgivings;

you from the true earnest Prayer to God, for all needful Blessings, and in Thanksgivings for the Mercies you have received.

3 Withal, praying also for us, that God would open unto us a \* door of utterance, to speak the mystery of Christ, for which I am also in bonds:

4 That I may make it manifest, as I ought to speak.

5 Walk in wisdom toward them that are without †, redeeming the time.

to avoid ‡ the Dangers their Obstinacy and Malice may expose you to.

6 Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man.

them before *Heathen* Magistrates, in such a manner as may conduce to the Credit of Christianity, and your own Safety in these evil Times.

7 All my state shall Tychicus declare unto you, who is a beloved brother, and a faithful minister, and fellow-servant in the Lord:

8 Whom

2. AND NOW, to conclude my Exhortation to you all, as you have many Difficulties to encounter, many Adversaries that strive to draw

Faith, be diligent, and constant in earnest Prayer to God, for all needful Blessings, and in Thanksgivings for the Mercies you have received.

3 & 4. In which Devotions, let me, your Apostle, have a continual Share; beseeching God to assist and encourage me \* in preaching the Gospel to the *Gentile* World: a thing so unexpected by them, and so violently opposed by the *Jews*, that I am now a Prisoner for doing it.

5. Use the utmost Discretion in your Carriage toward Infidel People; endeavouring as much as lawfully you may, by due Circumspection,

6. Let all your Discourses in Company be mild and courteous, prudent and cautious, so as to answer every Question, or Objection against your religious Principles, and stand any publick Examination of

them before *Heathen* Magistrates, in such a manner as may conduce to the Credit of Christianity, and your own Safety in these evil Times.

7, 8 & 9. As to my Condition here, under my present Confinement, of which I conclude you would gladly hear; I have, with this Letter, sent Tychicus my beloved Christian Brother, and faithful Minister of Christ, and along with

\* A door of utterance. See 1 Cor. xvi. 9. the Note there.

† See Ephes. v. 15, 16. And the LXX. in Dan. ii. 8.

8 Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts:

9 With Onesimus a faithful and beloved brother, who is one of you. They shall make known unto you all things which are done here.

10 Aristarchus my fellow-prisoner, saluteth you, and Marcus sister's son to Barnabas (touching whom ye received commandments; if he come unto you, receive him)

11 And Jesus which is called Justus, who are of the circumcision. These only are my fellow-workers unto the kingdom of God, which have been a comfort unto me.

12 Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring frequently for you in prayers, that ye may stand perfect and complete in all the will of God.

13 For I bear him record, that he hath zeal for you, and them that are in Laodicea, and them in Hierapolis.

14 Luke the beloved physician, and Demas greet you.

15 Salute the brethren which are in Laodicea, and Nympha, and the Church which is in his house.

16 And

with him *Onesimus* \*, a faithful Member of your own Church, on purpose to acquaint you with it, to give you a comfortable Account of my Circumstances; and to bring me word back how you all do.

\* See Epistle  
to Philemon.

10. *Aristarchus*, my Fellow-Prisoner, sends his hearty Love to your Church. And if *Mark*, Nephew to *Barnabas*, comes to you, entertain him, according to the Directions you have formerly had about him.

11. Those two, and *Justus*, are the only Jewish Converts that have assisted me here, in promoting the Gospel, and comforted me under my Confinement.

12 & 13. *Epaphras*, your good Christian Teacher, who has a zealous Love for your Church, and is ever praying for your Constancy and Perfection in Christianity, salutes you.

will of God.

14. So does *Demas* and *Luke* the beloved Physician.

15. My hearty Love to Christians of *Laodicea*, particularly to *Nympha* and his Christian Family.

I 3

16. And,

*A.D. 62.* 16 And when this epistle is read amongst you, cause that it be read also in the church of the Laodiceans ; and that ye likewise read || the Epistle from Laodicea.

17 And say to Archippus, Take heed to the ministry which thou haft received in the Lord, that thou fulfil it.

18 The salutation by the hand of me, Paul. Remember my bonds. Grace be with you. Amen.

¶ Written from Rome to the Colossians, by Tychius and Onesimus.

16. And, when this Epistle has been communicated to all your own Church, let it be read to the Church of *Laodicea*, and let their || Epistle be read to your Church too. Laodicea.

17. Warn *Archippus*, from me, to mind the main Duties of his Christian Ministry, and not trouble himself, or other People, with needless Controversies and Disputes.

18. I here salute you, with my own Hand-Writing. Remember I am a Prisoner for your sakes, and keep steddy to my Doctrine. The Divine Love and Favour be with you. *Amen.*

|| *The Epistle from Laodicea.* It is not known, for certain, what this Epistle was. Dr *Mills* and Dr *Whitby* think it to have been St *Paul's* Epistle to the *Ephesians* (which they suppose in Reality, to have been written to the *Laodiceans*). See Dr *Mill's* *Prolegom.* § 72, 73, &c. and Mr *Benson's Hist. of the first Propag. Gosp.* Vol. II. Chap. 10. Sect. 8. Others take it for one written to the *Laodiceans*, which is now lost ; as no doubt many other Apostolical Papers may be, without any Derogation to the sacred Canon ; there being as many of them left and providentially preserved, as are abundantly sufficient for the End for which they were written.



A

P A R A P H R A S E  
O N T H E  
First and Second Epistles of St PAUL  
T O T H E  
*THESSALONIANS.*

*The P R E F A C E.*

§ 1. **D**T is agreed on by the most exact Chronologers, That there could not pass above a Year, between the writing of these two Epistles. That they were also written from the same Place, viz. Corinth; and upon the same Argument and Occasion, appears by the concurrent Suffrage of the best, both of ancient and modern Authors. What the chief Aim of them was, will be learned partly from the History of the *Acts*, relating to St Paul's preaching to this Church, and partly from the Passages in the Epistles themselves.

§ 2. *Act*s 17. We find St Paul preaching in a Jewish Synagogue at Theffalonica. The Converts he then made, according to the Account there given, consisted of some Jews, but mostly of Greeks, profelyted to their Religion. But that some Gentiles also came in, before either of these Epistles were sent; and made this, like most others, a Church mixed up of both kinds of Believers, seems clear from several Expressions and Advices peculiarly directed to Gentile Converts, as in 1 *Theff.* i. 9. iv. 3, 5, 6.

§ 3. The violent Opposition, and implacable Malice wherewith the generality of the Jews of this Place persecuted the Apostle, and his Doctrine, we read in the forementioned Chapter of the *Act*s. And the whole Strain of these Epistles, together with the Time of their Inditement, which was, during his Stay at Corinth, even in the same Year he converted the Theffalonians, shows his Design to have been, by an early Care, to support and cherish his new Christians, under the furious Attacks, and the false and malicious Suggestions of those Jewish Zealots.

§ 4. Those obstinate Wretches, not contented to injure the Bodies and Estates of such of their Brethren as had forsaken the Ceremonial Law, to profess the Christian Faith, endeavoured to affright and terrify their Minds also, by continually sounding in their Ears that confident Assertion of theirs, *That none but a circumcised Israelite could have any Share in the future Happiness*; and consequently that all Christians that died without Circumcision, were eternally lost. To this the Apostle refers, 1 *Epist.* *Chap.* iv. 13, to the End. And, whereas the Prophetick Writings had spoken much of *The Great and Terrible Day of the Lord*, and the Apostles themselves had frequently given Notice of a Dreadful Appearance of Christ to Judgment; this they understood of the Temporal Kingdom and Conquests of their Messiah; affirming it to be near at hand, and that its greatest Terrors were to light upon the Head of such Christians as revolted from the Law of Moses. On the contrary, the founder Christians, according to St Paul's Doctrine, expected that Judgment to fall on the obstinate Jews, and those false Christians that corrupted the Gospel Religion; though by a common Prejudice they seem to have expected it to come sooner than they had any just Grounds for. See 1 *Epist.* *Chap.* 5,

*Chap. 5, and 2 Epist. Chap. 2.* wherein St Paul seems plainly to include both the Day of *Final Judgment*, and that of the Destruction of the *Jewish Nation*, under one and the same Phrase of the *Day of the Lord*; as our Saviour had before done under that of, the *Day, or coming of the Son of Man*. Thus, keeping to the general Terms of the Prophetick Scripture, without giving such open and distinct Notices of that previous Judgment upon *Jerusalem*, and the *Temple*, which, to have then done, would most probably have exasperated the Infidel Part of that prejudiced People into an untimely and incurable Degree of Rage and Bitterness. So then, though the Apostle's Account of this Matter was prudently couch'd in Expressions of a Latitude adapted to the Times, and Persons he wrote to; yet to them who knew his Mind, and to us, who have seen the subsequent Events so concurring and agreeable, the Sum of what he says upon this Point, in these Epistles, is clearly reducible to this; viz. That indeed there was a Day of dreadful Judgment and wondrous Revolutions a coming, as both the *Scriptures* and *Christ* himself hath foretold: But that neither the Day of *Universal Doom* was any thing near at hand, nor even that of the Destruction of the *Jewish Nation* was to happen till some particular Occurrences had passed; viz. That before the final Judgment of the *whole World*, there would be great Corruptions, by the violent Abuse and Impositions of Temporal Power, even by such as would, in several Ages, be Governors of *Christian Churches*. This is the *Grand Apostacy, or Falling-away*, or the *Man of Sin*, &c. in St Paul, and the ὁ ἀντιχριστός. *The Antichrist*, in the most eminent Sense of that Phrase in St John (1 Joh. ii. 18, 22, 23.) And moreover, That God would, in his due Time, and in most terrible Manner, scourge and punish all such Arbitrary Governors, and Vile Corrupters of the Church of Christ. In like manner the obstinate and infidel Nation of the *Jews* were not to feel the fatal Effects of Divine Wrath upon themselves, their *City* and *Temple*, till, by their last and utmost Rage against the Christian Faith, by their persecuting it's Professors, and their seditious Revolt from the Roman Government, they had began the Work of the *Great Antichrist*, and might, in a primary Sense, come under

PREFACE to the 1<sup>st</sup> and 2<sup>d</sup> Epistles, &c.

under his Title and Character. And thus, as the Destruction of *Jerusalem* is allowed by all judicious Divines, to be described in Expressions common to that of the *Final Judgment*, and to be a kind of Type and Emblem of it; so (I think) the *Jews* and *Hereticks* spawned from them, were the *Antichrist already come*, the Forerunners of that *Great Antichrist*, to all whose most eminent Characters the Church of *Rome* has so undoubted a Title. (See and compare Pref. to 1 Epist. *John*, and 1 *John* ii. 18, 22, 23, with 2 *Peter* Chap. iii.) See also my Paraph. on the *Revelations*.



C H A P.



## C H A P. I.

## The C O N T E N T S.

*The Title and Salutation.* He expresseth his Religious Joy and Satisfaction, at their embracing the Christian Faith, by his preaching to them; and their firm and exemplary Adherence to it, against the violent Usage they met with from the Jewish Adversaries.

**P**AUL and Silvanus, and Timotheus, unto the church of the Thessalonians, which is in God the Father, and in the Lord Jesus Christ, grace be unto you, and peace from God our Father, and the Lord Jesus Christ. A.D. 52.

2 We give thanks to God always for you all, making mention of you in our prayers,

3 Rememb'reng without ceasing, your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the fight of God, and our Father:

4 Knowing, brethren beloved, your election of God. has now made you converted Gentiles true Members of the Church of Christ, by your firm Belief of it's Doctrines, and dutiful Observance of it's Precepts.

5. Especially

1. PAUL, the Apostle of Jesus Christ, sendeth this Epistle to the Church of Theffalonica, converted to the true Religion of God the Father, and his Son Jesus Christ; wishing you all Divine Favours and Blessings from them; as do also \* Silvanus Phil. i. 3. (or Silas) and Timotby, who are now with me.

2. To let you know how much I bles and praise God for your Conversion; and how mindful I am of you in the Prayers I put up to him,

3. Religiously and thankfully rememb'reng your steddy Faith in the Gospel, your pious Endeavours to promote it, out of pure Love to God and to Mankind; and the great Patience wherewith you suffer for it, from the lively Hopes you have in God through Jesus Christ.

4. These are my delightful Thoughts, dear Brethren, while I consider, and assure myself, that God

\* See Note on

Phil. i. 3.

A.D. 52.

5 For our Gospel came not unto you in word only; but, also in power, and in the Holy Ghost, and in much assurance, as ye know what manner of men we were among you for your sake.

6 And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost:

7 So that ye were enamples to all that believe in Macedonia and Achaia.

8 For from you founded out the word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad, so that we need not speak any thing.

9 For they themselves shew of us, what manner of entering in we had unto you, and how ye turned to God from idols, to serve the living and true God.

|| ACTS xvii.  
2.

10 And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from

5. Especially when I reflect upon my self, as the happy Instrument of bringing you to it, by not only delivering it's Doctrines to you, but demonstrating and confirming the Truth of them, by such miraculous Powers and Evidences of the Holy Ghost, as you know I did.

6. And were so entirely convinced by them as to imitate our great Master Christ Jesus, in suffering for it with a most cheerful Mind, assisted with the inward Comforts of the Holy Spirit.

7 & 8. So that, as your City is the Metropolis of *Macedonia*, your Church has been the first and chief Spring of the Gospel-Doctrine in the *Grecian* Countries. And I need not say how celebrated and exemplary your Christian Principles are become in all those Parts.

9. For every one's Mouth is full of it; Friends and Enemies acknowledge how ready and cheerful a Reception you gave me at my first || preaching to you; and how effectually you were converted from *Heathen* Idolatry to the true *Christian* Religion.

10. In full Hope, and Expectation of Deliverance from that future Punishment which will fall upon all wicked Men; and of eternal Happiness, at the great Appearance

from the wrath to <sup>ance of Jesus Christ the Son of God, A.D. 52,</sup>  
come. our Redeemer and Saviour; an Af-  
furance founded on the Certainty of his Resurrection from  
the Dead.



## C H A P. II.

## The C O N T E N T S.

*He remembers them again of the Powerfulness and Sincerity  
of his Ministry amongst them ; and of the good Effects  
it had on them. The Apostle's Readiness and Courage  
to preach to them, as their Gentile Apostle ; and their  
Stedfastness in his Doctrine, against all the Persecution of  
the Jews. The Obstinacy and Punishment of that People.  
St Paul's Desire, to visit the Thessalonians again, out of  
his great Affection for their Church.*

FOR your selves, brethren, know our entrance in unto you, that it was not in vain.

2 But even after that we had suffered before, and were shamefully entreated as ye know at Philippi; we were bold in our God to speak unto you the Gospel of God with much contention.

3 For our exhortation was not of deceit, nor of uncleanness, nor in guile :

4. But as we were allowed of God to be put

1. **T**HUS compleat \* is your <sup>\* Chap. i.  
Conversion to Christianity ; 5, &c.</sup> and well might it be so, considering with what powerful Demonstrations my Doctrine was attended.

2. And with what Courage and Resolution I preached it to your Church against all the furious Opposition from the Jews ; and after the many contemptuous Abuses I had just before suffered for it, as you know, at Philippi ||.

<sup>|| Act: xvi.  
12, &c.</sup>

3 & 4. And considering how free my Arguments to you were of all sinister and selfish Designs ; void of all deceitful Purposes to ingratiate my self with Men, for the Gratification of any sinful Passions of my own ;

*A.D. 52.* put in trust with the gospel, even so we speak, not as pleasing men, but God, which trieth our hearts.

5 For neither at any time used we flattering words, as ye know, nor a cloak of covetousness, God is witness;

6 Nor of men sought we glory, neither of you, nor yet of others, when we might have been burthensome, as the Apostles of Christ.

7 But we were gentle among you, even as a nurse cherisheth her children :

8 So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.

9 For ye remember, brethren, our labour and travel: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.

10 Ye are witnesses, and God also, how holily, and justly, and unblameably we behaved ourselves among you that believe.

own; aiming at nothing but the faithful Discharge of the great Trust committed to me by God the Searcher of Hearts.

5 & 6. Who can testify how perfectly clear I was of all flattering Expressions to promote my private Interest; how far from seeking popular Applause, or temporal Profit; infomuch that I refused to be maintained by yours, and several other Churches, though I could have claimed that Privilege belonging to me as a Christian Apostle and Minister.

7. But, on the contrary, used you with the Tenderness of a Mother to her Child, giving Nourishment to you, but receiving none from you.

8. Thus affectionately desirous of your spiritual Good, was I ready not only to preach the Gospel to you of free-coft, but to die \* for you: So dear are you to me.

we were dear unto us.

9. For you cannot but remember, that I and my Companions wrought at our Trades early and late, to maintain our selves, and live without any Contributions for preaching the Gospel to you.

gospel of God.

10. God, and your selves, can testify, what Care I took to cut off all Objections, from every Sort of Christian Converts, while we conversed among you.

11 & 12.

\* Our own Soul, τὰς Ζυχαὶ εἰστῶν, my own life.

11 As you know how we exhorted, and comforted, and char ged every one of you (as a father doth his children.)

12 That ye would walk worthy of God, who hath called you unto his kingdom and glory.

gion here, in order to your eternal Glory hereafter.

13 For this cause also thank we God without ceasing, because when ye received the word of God which ye heard of us, ye received it not as the word of men, but (as it is in truth) the word of God, which effectually worketh also in you that believe.

14 For ye, brethren, became followers of the churches of God, which in Judea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews.

15 Who both killed the Lord Jesus and their own prophets, and have persecuted us; and they please not God, and are contrary to all men.

and Followers; being a People that have very few true Notions

11 & 12. And both by Doctrine, *A.D. 52.*  
and Example, treated you, as good and kind Parents do their own Children, encouraging you all to your Duty, comforting you under your Affliction, and charging you in the most earnest manner, to live in all Respects worthy of this mighty Favour of God, in making you Members of *Christ's* Kingdom and Religion here, in order to your eternal Glory hereafter.

13. I am now therefore constantly blessing and praising God, for the happy Effects of my Endeavours upon you; that you entertained my Doctrine, not as a well-laid Scheme of *Human Philosophy*, but (what it really is) as the pure Word, and Revelation of *God*, so powerful in its Influences on the Principles and Practices of all that sincerely embrace it.

14. As your selves are now a plain Instance, who are persecuted by the *Jews of your own Country\**, as the *Christians of Judea* are by theirs, for *Acts xvii. 5-8.* the sake of this Religion; and have Courage to bear it patiently, after their Example.

15. Being both of you persecuted by that obstinate and malicious People, that Crucified Jesus Christ their own *Messiah*, as their Forefathers, by the same wicked Principles, slew their own Prophets that foretold his Coming; and so 'tis no wonder they still persecute us his Disciples and Followers; being a People that have very few true Notions

*A.D. 52.* Notions of Religion themselves, and yet proudly insult, contemn, and scorn all other People that are not of their own Nation and Persuasion.

16 Forbidding us to speak to the Gentiles, that they might be saved, to fill up their sins alway : for the wrath is come upon them to the uttermost.

judice they are likely to fill up the Measure of their Iniquities, and become ripe for a compleat and final Destruction.

17 But we, brethren, being \* taken from you for a short time, in presence, not in heart, endeavoured the more abundantly to see your face with great desire.

\* *Act: xvii. 5—10.*

18 Wherefore, we would have come unto you (even I Paul) once and again ; but Satan hindred us.

19 For what is our hope, or joy, or crown of rejoicing ? are not even ye in the presence of our Lord Jesus Christ at his coming ?

20 For ye are our glory and joy.

16. They are averse to us for preaching the Gospel of Salvation to the *Gentile* World ; utterly refusing to embrace the Religion of *Christ*, unless they can engross all the Mercies and Privileges of it to themselves. By their incurable Obstinacy, in which Pride and Pre-

17. But though, dear Brethren, I am, by their Malice, \* detained from you for the present ; be assured my Heart is with you ; and my Desires and Resolution to visit your Church again, are thereby only heightened and confirmed.

18. Do not therefore misinterpret my Stay from you : For I had been with you long ago, had not these wicked Instruments of Satan prevented me.

19 & 20. And believe me sincere in what I say ; for there is nothing I so much delight and rejoice in, nothing I expect so much Glory from, at the great Day of *Christ's* Appearance to Judgment, as from you my steady Converts to his Religion, and from the Success of my great Labours in converting you to it.

## C H A P.

---

\* Ver. 17. Taken from you, ἀπορριψίας.—It is a most emphatical Word, Taken away, as a dying Parent is from his Orphant Children. See *Act: xvii. 5—10.*



## C H A P. III.

## The C O N T E N T S.

*A Testimony of his great Affection for them, in sending Timothy to them, to know how they did, to comfort them under their Persecutions, and confirm their Christian Resolution. The Satisfaction he reaped from the good Account Timothy brought him of their Church. His Prayers for their final Perseverance.*

WHerefore when we could no longer forbear, we thought it good to be left at Athens alone;

2 And sent Timotheus our brother and minister of God, and our fellow-labourer in the gospel of Christ, to establish you, and to comfort you concerning your faith; I chose rather to be left only with Silas, amongst those proud || and contentious Philosophers, than not serve you and hear from you.

3 That no man should be moved by these afflictions; for yourselves know that we are appointed thereunto.

4 For verily when we were with you, we told you before, that we should suffer tribulation; even as it came to pass, and ye know.

5 For

i & 2. T HIS \* ardent and sin-

cere Affection for your

*A.D. 52.*  
Chap. ii.  
19, 20.

Church, put me under such Dread and Concern at the Persecutions you were expos'd to, from the malicious Jews; that I no sooner left you, and arrived at Athens, but I sent Timothy, that faithful and good Minister of Christ, back again to you, to see how you did, to comfort and support you under your Distresses. And though I much wanted his assistance there, yet

*Ag: xvii.*  
14, 15, 16.

3, 4 & 5. I sent him, therefore, for fear any of you should be dis-  
couraged from your Profession; and to remind you of what I had often told you, viz. That Christianity is, what you have found it to be, a State of Trials and Sufferings, and those so hard too, that I was under Apprehensions the Devil, by these his wicked Instruments, might suc-  
ceed in his Attempts, and draw some

K.

A.D. 52.

5 For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain.

6 But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you:

7 Therefore, brethren, we were comforted over you in all our affliction and distress by your faith:

8 For now we live, if ye stand fast in the Lord.

9 For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God,

10 Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith?

11 Now God himself and our Father, and our Lord Jesus Christ direct our way unto you.

12 And the Lord make you to increase and abound in love one

some of you from the true Faith, and so defeat my Labours in your Conversion.

6 & 7. But *Timothy*, at his Return, gave me so comfortable an Account of your Steadiness, Constancy, and good Affection to me, as made me easy under the worst Afflictions that can befall me.

desiring greatly to see us, as we also to

8. For your Constancy to Christianity is the great Comfort of my Life.

9 & 10. Nor can I sufficiently bleſſ and praise God for the Satisfaction I reap at your Conversion, and the Progress you have made in the true Religion. And am ever wishing and praying for another Opportunity to see you again, and perfect those Instructions which I could not fully compleat, by reason of my short \* Stay amongst you.

11. And may God, our supremest Creator and Father, and Jesus Christ, our Redeemer and Governor, so order it that I may soon visit you for that End.

12. In the mean time, may he graciously affiſt all your pious Dispositions to the same perfect Love

to

\* *Act*. xvii. 1, 10. and Chap. iv. 13. of this Epistle.

one towards another, and towards all men, even as we do towards you:

13 To the end he may stablish your hearts unblameable in holines before God, even our Father, at the coming of our Lord Jefus Christ, with all his saints.

13. And may he preserve and confirm you in all holy and acceptable Conversation, till the great and solemn Appearance of our Lord Jefus Christ, to reward you and all good Christians.



## C H A P. IV.

### The C O N T E N T S.

*He warns the Gentile Converts of their Church against the Vices they had been most addicted to in their Heathenish Estate; particularly against Uncleanness. An Encouragement to mutual Love and Charity, and to Industry in their Callings. A Consolation for the Death of their Christian Friends, from the Assurance of Christ's glorious Appearance, and our future Resurrection.*

FUrthermore then we beseech you, brethren, and exhort you by the Lord Jefus, that as ye have received of us how ye ought to walk, and to please God, so ye would abound more and more.

2 For ye know what commandments we gave you by the Lord Jefus.

3 For this is the will of God, even your sancti-

1 & 2. THE Sum of what I have now further to exhort you to is, carefully to follow and improve the Directions for a Holy and Christian Life, as I gave you them from the Doctrine and Authority of Jesus Christ.

3. I must particularly remind you, Gentile Converts, of that great

A.D. 52. sanctification, that ye should abstain from fornication:  
 ¶ πορνία.

4. That every one of you should know how to possess his vessel in sanctification and honour:

5 Not in the lust of concupiscence, even as the Gentiles which know not God :

6 That no man go beyond and defraud his brother \* in any matter, because that the Lord is the avenger of all such : as we also have forewarned you, and testified.

7 For God hath not called us unto uncleanness, but unto holiness.

8 He therefore that despiseth, despiseth not man, but God, who hath also given unto † us his holy Spirit.

9 But

great Duty of Purity and Chastity, an Abstinence from all kinds of Uncleanness || ; which the Gospel-Religion is especially designed to reform you Gentile Christians from.

4 & 5. How indispensably obliged you all now are to preserve your Bodies in temperate and sober Habits, dedicated to the Service of God, and free of those Lusts and Passions that are a Dishonour to them ; and in which none but ignorant Heathens, that have no Sense and Knowledge of the true God, would ever indulge themselves.

6. That none of you presume to violate the Rights of his Neighbour's Bed, or abuse human Nature in such Lusts as are contrary to it \* : Sins that God will most severely punish, as I have formerly, with great Earnestness, forewarned you, as against the common Vices of the Countries † you live in.

7. For nothing is so opposite to the Christian Religion, the very Purpose whereof is, to cleanse and reform you from such Impurities.

8. Whoever of you, therefore, neglects or contemns this Advice I give them from the very Inspiration of the Holy Spirit, despiseth God himself, by whose Inspiration and Authority I act.

9. As

\* In any matter, ἐν τῷ πράγματι. In such a wicked Act; πράγμα, in a bad Sense being the same with facinus in the Latin.

† All Historians are full of the Luxury and Debaucheries of the Grecians.

‡ Ver. 8. Unto us his Holy Spirit. Note, All Henry Stephens's MSS. and several others, read it εἰς υμᾶς, unto you : And then the

an  
ean-  
on is  
n.

lized  
odies  
dedi-  
d free  
are a  
which  
t have  
e true  
selves.

me to  
neighbour's  
in such  
ins that  
h, as I  
nestness,  
the com-  
you live

te to the  
Purpose  
form you

fore, ne-  
ice I give  
ion of the  
d himself,  
Authority

9. As  
wicked Act;  
inus in the  
aucheries of  
ry Stephens's  
: And then  
the

## Ch. IV. 1 Epistle to the THESSALONIANS.

133

9 But as touching brotherly love, ye need not that I write unto you: for ye yourselves are \* taught of God to love one another.

10 And indeed ye do it towards all the brethren, which are in all Macedonia: but we beseech you, brethren, that ye increase more and more:

11 And that ye study to be quiet, and to do your own business, and to work with your own hands (as we commanded you :)

12 That ye may walk honestly toward them that are without, and that ye may have lack of nothing. People, or be beholden for your Livelihood to Men of a contrary Religion.

9. As to the great Duty of *Love* A.D. 5<sup>2</sup>. and *Unity*, I need not repeat my Exhortations to you now, who are so truly sensible, from my former Apostolical Precepts, and from the Example of *Christ* himself, how essential a Duty of Christianity this is\*.

10. And I am convinced, how carefully you exercise it toward all the Christians you live amongst. And all I have to do, is to encourage you still further to it.

11. And to advise you all to an industrious and peaceable Temper, to mind the Duties of your several Callings, and not intermeddle unnecessarily in what does not concern you.

12. Thus approving and showing your selves to be Men of a decent and orderly Conversation in the Eyes of *Infidels*; so as not to be branded with the Character of an idle and useless People, or be beholden for your Livelihood to Men of a

K 3

13. I must

the Sense is this, "God hath given you his Holy Spirit, on purpose to cleanse you from Impurity, and reduce you to Holiness of Life; so that to neglect and despise the Advice I now give, is to despise God, whose Spirit it is." Indeed the Sense will be the same, if by us in this Verse is meant, not us the *Apostles*, but *Christians* in general, as in the Verse foregoing.

\* Ver. 9. *Taught of God*; Σεστιδαντοι—A most emphatical Word—Not only *taught* by the *Precepts*, but by the *Example* of *God* and *Christ*. Their former *Heathen Deities* could never be truly supposed to teach them universal Benevolence: for those *Gods* are said to have quarrelled amongst one another.

A.D. 52.

13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow \* not even as others which have no hope.

¶ See the  
Pref. § 4.

has no Hope or Prospect at all of it ||: whereby they endeavour to discourage your Hopes of the good Condition of all your Christian Friends that have died in the Faith of Christ.

14 For if we believe that Jesus died, and rose again even so them also which sleep in Jesus, will God bring with him. that at his second will raise up and fully reward all his true Disciples and Followers.

15 For this we say unto you by the word of the Lord, That we which are alive, and remain unto the coming of the Lord, shall not † prevent them which are asleep.

shall not receive their happy Change, and glorious Reward, till all those that died in his true Faith, be raised from their Graves, to receive it along with them †.

16. For

\* Ver. 13. *That ye sorrow not even as others that have no hope, viz. of a Resurrection.* The Apostle means to dissuade the Christians from using those excessive Signs of Sorrow, those Howlings and Lamentations over their dead Friends, which the Heathens were known to make.

† Ver. 15. *We which are alive shall not prevent them which are asleep.* Note, I have mentioned the Jewish Zealots as the Persons against whose Insinuations this Passage, from Verse 13,

16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the \* dead in Christ shall rise first.

fincere Christians from Death \*.

17 Then we which are alive, and remain, shall be caught up together with them in the Clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

18 Wherefore comfort one another † with these words.

tion of your departed Friends, and your own happy State after Death.

16. For Christ himself shall then, A.D. 52.  
in the most solemn and glorious Man-  
ner, with a vast Retinue of the  
Holy Angels, his Heralds and Mi-  
nisters, descend from Heaven, to  
summon all Mankind to a final Judg-  
ment; and the first Thing then to be  
done will be, to raise all good and

17. And then those faithful Chris-  
tians that are *alive* at the Resur-  
rection, shall undergo their blessed  
*Change*; and so all together shall be  
taken up into the Clouds, to meet  
their Saviour, and be carried with  
him into a blessed and eternal Abode.

18. With these Considerations,  
therefore †, fully satisfy and com-  
fort one another, as to the Condi-  
tion of your departed Friends, and your own happy State  
after Death.

\* Rev. xx.

5, 6.

1 Cor. xv.

23.

---

to the End of the Chapter, seems to be levelled. Yet I must confess it seems, probably, to have been spoken against the Mis-  
understandings of some *Thessalonian Christians*, concerning the  
expected coming of Christ, the Day of the Lord, which they took  
to be *near at hand*, 2 Thess ii. 2, 3. in which they seem to  
have been of Opinion, that those who were then *alive* should  
enjoy a long and great Happiness, before the Resurrection of  
such Christians as were *dead*. Against this Imagination, the se-  
veral Phrases of this Passage are indeed very much adapted,  
especially this of the 15th Verse—*We which are alive shall not  
prevail, οὐ μὴ ἀδειάλεγον*, i. e. shall have no advantage above,  
or shall not get the start of them which sleep: So far from that,  
says the Apostle, That the dead in Christ shall rise first, ver. 15.

\* Ver. 16. *The dead in Christ shall rise first*. See Revelat. xx.  
4, 5, 6. with my Paraph. and Notes there, and upon the rest  
of that Chapter.

† With these Words, *ἐν τοῖς ἀγαόις τετοῖς*, with these  
Things.



## C H A P. V.

## The C O N T E N T S.

*The Apostle makes it needless for Christians to know the fix'd Time of Christ's Judgment. Only observes to them the Suddenness, and Terror of it to wicked Men. Exhorts them to such Care, and Purity of Conversation, as will prepare them for it, and render it joyful to them. Admonisheth them to pay due Value and Respect to their Spiritual Governors. To the Exercise of Unity, Charity, Patience, and Forgiveness; to Prayer and Thanksgiving: To a just Regard to prophetick and spiritual Endowments; to Discretion in entertaining, and Constancy in upholding the Truth. His Prayers, Salutations, and Conclusion.*

A. D. 52.

**B**UT of the times  
and the seasons:  
brethren, you have no  
need that I write un-  
to you.

World, there is no Occasion for you to know, nor for me,  
if I could, || to acquaint you with it.

|| Matth.  
xxiv. 26.

2 For your selves  
know perfectly, that  
the day of the Lord  
so cometh as a thief  
in the night.

**I.** **B**UT as to the particular Time,  
either of God's Judgment  
upon the Jewish Nation\* in particu-  
lar, or of Christ's Appearance to the  
great and general Judgment of the

World,

2. What you know of it already,  
is sufficient for the State you are in at  
present; to excite and engage you to  
prepare for it, viz. That (come when  
it will) it will be very Sudden and  
Terrible.

3. It

\* Χρόνων καὶ καιρῶν, the *Times* and the *Seasons*, in the *Plural* Number; respecting *both* the Judgments mention'd in the Paraphrase. The *one* was plainly hinted at Chap. ii. and the other in the latter Part of the foregoing Chapter. See the *Pref.* § 4.

3 For when they shall say, peace and safety; then sudden destruction cometh upon them, as travel upon a woman with child : and they shall not escape.

4 But ye, brethren, are not in darkness, that that day should overtake you as a thief.

5 Ye are all the children of light, and the children of the day ; we are not of the night, nor of darkness.

6 Therefore let us not sleep as do others: but let us watch and be sober.

Temperate, Sober, Vigilant in all Instances of Christian Duty ; so as to be prepared for that Appearance of our great Judge.

7 For they that sleep, sleep in the night, and they that be drunken, are drunken in the night.

can be expected in a State of Ignorance, Blindness, and Prejudice ; but in a better and more enlighten'd Condition, we are obliged to better and wiser Courses.

8 But let us who are of the day, be sober, putting on the breast-plate of faith, and

3. It will be exceeding dreadful, A. D. 52. and surprizing to all wicked and irreclaimable Men ; who, at a time when they are going on thoughtless, and secure in their unrepented Impieties, shall find themselves unexpectedly seized upon by the most dismal, and inevitable Destruction.

4. But you, dear Brethren, being reclaimed from your former State of Sin, and Ignorance ; unless by your own wilful Neglect, are in no Danger of being terrified at, and unprepared for, that great Day.

5. For by your Admission into the Christian Covenant, you have all the Means of Happiness, and Salvation, which neither the obstinate Jew, nor infidel Heathen can enjoy.

6. You must remember, therefore, how highly it concerns you to live a Life quite different from either of those stupid People ; to be Active, Vigilant in all Instances of Christian Duty ; so as to be prepared for that Appearance of our great Judge.

7. For as Night is the Season wherein Drunkards usually exercise their Debaucheries, and Sleep and Inactivity possessest us all ; so a loose and unthoughtful Life is the best that

8. Which is your Case now, after your Conversion to the Gospel-Religion. You must therefore now be watchful and industrious in all

*A.D. 52.* and love, and for an all holy Living. Your Faith in helmet, the hope of God, and his Promises, your Love salvation. to him, and to all Mankind, must guard you, as the Breast-plate does the Soldier ; and your ardent and firm Hopes of eternal Happiness must, as the Helmet is to his Head, be a Security against the violent Assaults of the Devil and wicked Men.

9 For God hath not appointed us to wrath : but to obtain salvation by our LORD Jesus Christ.

10 Who died for us, that whether we wake or sleep, we should live together with him.

\* *Mattb.*  
xxiv. 42.

*Luke xii. 38.*

11 Wherefore comfort your selves together, and edify one another, even as also ye do.

12 And we beseech you brethren to know them which labour among you, and are over you in the Lord, and admonish you ;

13 And to esteem them very highly in love for their works sake. *And be at peace among your selves.*

14 Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men.

9. Thus attending therefore to the Duties required of you, you may be secure ; This Day of Judgment will be no Day of Terror, but of Salvation, to *you*, by Jesus Christ.

10. By Virtue of whose Death and Sufferings, all faithful and sincere Christians are certain to live eternally with Him ; let him come at what time soever he will \*.

11. Go on therefore in confirming your selves, and supporting one another, in your Christian Profession, by this comfortable Assurance.

12 & 13. And let me particularly exhort you to pay all just Respect to the Admonitions and Instructions of your spiritual Governors : Esteem them in Proportion to the Dignity of their Office, and the Exemplariness of their Lives ; and live in Unity and Charity with one another,

14. In order to which, be sure to warn and advise all such as are refractory to theirs and my Orders. Relieve and comfort such as are hard pressed with Afflictions and Persecutions ; confirm and restore such as labour under any Doubts and

and Prejudices against our holy Religion ; and bear the *A.D. 52.*  
Infirmities of all sorts of Men with an even and patient Carriage.

15 See that none render evil for evil unto any man ; but ever follow that which is good, both among your selves, and to all men.

16 Rejoice evermore, in Christ, and the Blessings of his Religion, be your inward Joy and Satisfaction.

17 Pray without ceasing.

18 In every thing give thanks : for this is the will of God in Christ Jesus concerning you.

19 Quench not the Spirit.

prove them in your selves with Diligence, Modesty, and Prudence ; and duly respect others that are qualified with them \*.

20 Despise not prophecies.

21 Prove all things : hold fast that which is good.

22 Abstain from all appearance of evil.

the other ; but examine and try them all, by the Rule and Standard of the Christian <sup>†</sup> Doctrine ; keeping close to <sup>‡</sup> Job what you find, by that Rule, to be found and good ; and <sup>iv. 1.</sup> renouncing every thing that upon due Examination appears to be false and ill-designed.

15. Seek no Revenge against such as have injured you ; but be kind and forgiving to your fellow Christians, and even to your very Persecutors.

16. In all Conditions and Circumstances, let the Hopes you have in Christ, and the Blessings of his Religion, be your inward Joy and Satisfaction.

17. Be diligent and constant in observing all proper Seasons of Devotion and Prayer.

18. For whatever Mercies you receive, or whatever Afflictions befall you, look up with a thankful Heart to God, by whose good Providence every thing will be turned to your Blessing and Advantage.

19. Have a just Regard to all spiritual *Gifts* and *Endowments*, improve them in your selves with Diligence, Modesty, and Prudence ; and duly respect others that are qualified with them \*.

20, 21 & 22. Though there are too many that vent their false Doctrines, under Pretence of *Prophetical Inspiration*, yet remember, that God has furnished his Church with Persons *truly* inspired. Do not therefore neglect the one for the sake of

\* 1 Cor. iii.

<sup>1, 3.</sup>

1 Cor. xiv.

<sup>1</sup> Tim. iv.

14.

23. And

*A.D. 52.* 23 And the very God of peace sanctifie you wholly : And I pray God your whole spirit and soul and body be preserved blameless, unto the coming of our Lord Jesus Christ.

23. And may the God of Peace and Comfort so prosper your Endeavours, as to render you true and perfect *Christians*, in the Exercise of all the Faculties and Powers both of Mind and Body ; that so you may be accepted of him as his true and faithful Servants, at the great Day of Christ's Appearance.

24 Faithful is he that calleth you, who also will do it.  
Religion, will never fail to do his Part, for your attaining the final and eternal Blessings of it.

25 Brethren, pray for us.  
*¶ Col. iv. 4.*

25. Let me, dear Brethren, your special *¶ Apostle*, have a Share in Christian Prayers.

26 Greet all the brethren with an holy kis.

26. Salute all the Christians in your Parts with your usual Kis of Charity, for my Sake.

27 I charge you by the Lord, that this Epistle be read unto all the holy brethren.

27. I charge you by the Authority of Christ, to communicate this Epistle to your whole Church.

28 The grace of our Lord Jesus Christ be with you. Amen.

28. The Love and Favour of our Lord Jesus Christ be with you all. Amen.





A  
**PARAPHRASE**  
 ON THE  
 Second Epistle of St PAUL  
 TO THE  
**THESSALONIANS.**

---

*See the Preface to the First Epistle.*

---

**C H A P. I.**

**The C O N T E N T S.**

*The Persecutions of the Jewish Zealots against this Church still continuing and increasing, and the Apostle being, beyond his Expectation, detained from paying them the Visit he had promised (1 Thess. ii. 17, 18. iii. 10, 11.) sends this Second Epistle to revive and back the Encouragements he had given them. He here expresseth his Thankfulness to God for their inviolable Patience and steady Progress in the Christian Faith. Strengthens their Courage and Hopes, from the Consideration of the happy Ends and Effects of their present Sufferings, the Vengeance that would light on their Persecutors, and the glorious Reward they would reap at the great Day of God's Judgment, and Christ's solemn Appearance, to recompense all true Believers, and to vindicate the Honour of his holy Religion.*

**P A U L** and Silvanus, and Timotheus, unto the church of the Thessalonians,

in

**I & 2. P A U L** the Apostle send-  
eth this Second Epistle Written  
A.D. 52.  
at the latter End  
of the Year.  
to the Church of *Thessalonica*, which, under all Pressures and Perse-

A.D. 52. in God our Father,  
and the Lord Jesus  
Christ :

2 Grace unto you  
and peace from God  
our Father, and the  
Lord Jesus Christ.

¶ Yπεραυξ.  
ασι.

3 We are bound to  
thank God always for  
you, brethren, as it  
is meet, because that  
your Faith groweth  
exceedingly, and the  
charity of every one  
of you all towards each  
other aboundeth :

4 So that we our  
selves glory in you in  
the churches of God,  
for your patience and  
faith in all your per-  
secutions and tribula-  
tions that ye endure.

5 Which is a mani-  
fest token of the right-  
eous Judgment of  
God, that ye may be  
counted worthy of the  
kingdom of God, for  
which ye also suffer.

6 Seeing it is a  
righteous thing with  
God, to recompense  
tribulation to them  
that trouble you :

Persecutions that befall them, re-  
main still firm to the true Religion  
of God the Father, and Jesus Christ  
our Lord and Governor : Wishing  
you all divine Favours and Blessings  
from them ; as do also \* Timothy and  
Salvanus, (or Silas) who are now  
with me.

3. Expressing (as in Duty and  
Gratitude I am bound) my con-  
stant Praises to God for the great,  
and even ¶ unexpected Progress  
you have made in the Christian  
Faith, under all the Difficulties at-  
tending it, and for your enlarged  
Charity and Unanimity with each  
other.

4. Of which remarkable Degree  
of Faith, producing such Patience  
and Courage, under what you suf-  
fer for your Profession, I take no-  
tice, and triumphantly boast of, to  
all the Christian Churches in these  
Parts.

5 & 6. Such religious Patience,  
whereby God has enabled you so  
perfectly to bear such Hardships for  
his Sake, and qualified you for the  
future Glories of his Kingdom, does  
at once fully vindicate the divine  
Wisdom and Justice, in calling you  
to these Sufferings, and gives you  
a compleat Assurance how justly and  
fully he will, one Day, take Ven-  
geance on those that now so unjustly  
oppres you.

7, 8 & 9

\* See Note on *Pbil. i. 3.*

7 And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from Heaven with his mighty Angels,

8 In flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ.

9 Who shall be punished with everlasting destruction, from the presence of the Lord, and from the glory of his power.

10 When he shall come to be glorified \* in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

10 Then will be the Time when the divine Wisdom, Justice, and Mercy, in the Gospel Dispensation, shall be fully displayed to, and admired by all good Creatures, Angels, and \* Men; especially by all true Christians, among whom *you*, for this firm and generous Adherence to my Doc-

7, 8, & 9. It should highly satisfy you, I say, what a compleat Happiness *you* shall then share in with *us* the Apostles and Ministers of Christ; and how terrible shall be their Punishment at the dreadful and amazing Appearance of the Lord Jesus from Heaven, who by his glorious and powerful Presence, will strike all infidel and obstinate Men into everlasting Misery and Destruction.

A.D. 52.

11. Then will be the Time when the divine Wisdom, Justice, and Mercy, in the Gospel Dispensation, shall be fully displayed to, and admired by all good Creatures, Angels, and \* Men; especially by all true Christians, among whom *you*, for this firm and generous Adherence to my Doc-

11 Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of *his* goodness, and the work of faith with power.

11 To which purpose, I continually beg of God, so powerfully to assist you in all Christian Faith and Practice, as may render you truly qualified for those blessed Ends of your Conversion to his Holy Religion.

12 That

12. That

---

\* *In his Saints.* Ἐν τοῖς ἀγίοις ἀντεῖ, in, with, or by his Saints. It not being clear whether *Saints* be the same with *Believers*, or signifies the *Heavenly Spirits*, I have express'd both Acceptations.

A.D. 52.

12 That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God, and the Lord Jesus Christ.

12. That so Christ may be honoured and glorified by you, and you made happy in him, according to the wise and gracious Design of his Gospel.



## C H A P. II.

## The C O N T E N T S.

*He forewarns them from concluding, either from the confident Assertions of their Adversaries, or from any thing he had himself written or spoken to them, That the Time of Christ's Appearance to Judgment was near at hand. The divine Judgment upon Jerusalem and the Jewish Nation, was not to be fulfilled, till that obstinate People had by their last and utmost Malice against the Christian Religion, and their turbulent Rebellion against the Roman Government, ripen'd themselves for a final Destruction. Nor is the universal Judgment of the World to come, till after many and great Corruptions be brought into the Christian Church, by the arbitrary Impositions of Temporal Power among it's own Professors. This latter Event is the Great Apostacy \* or falling away. These powerful Corrupters of Christianity are the Man of Sin, in the most eminent Sense of that Phrase. The Apostle blesseth God for the safe Condition the Thessalonians were in, by embracing the true Christian Faith; exhorting them to, and praying for their final Perseverance in it.*

\* See Pref.  
to 1 Epist.  
§ 4.

**N**OW we beseech you, brethren, **1 & 2. T**HUS have I endeavoured to comfort and support you under your Afflictions, from

3  
ceive  
mean  
shall  
there  
way f  
of fin  
for o  
Malic  
Rom  
versa  
ruptio  
Churc  
Practi

\* V  
Concer  
Isaiab  
2 Cor.  
Philip.

† V  
may sig  
or our e  
The fo  
|| Ch

\* by the coming of our Lord Jesus Christ, and by † our gathering together unto him.

2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter, as from us, as that the day of Christ is at hand.

for such a false Perswasion, when you see the expected Event not to answer, would tend to shake you in your Christian Principles, and tempt you to mistrust the Truth of the whole Gospel-Religion.

3 Let no man deceive you by any means: for *that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition:*

3. And, to prevent you from being so imposed upon, I now plainly tell you, that *Christ's Judgment, neither upon the Jewish Nation in particular, nor upon the whole World in general, is yet near at hand. Jerusalem is not to be destroyed, till that wicked People by their last*

*Malice against Christianity, and their Sedition against the Romans, be ripe for Destruction. And, before the universal Judgment, there will be introduced great Corruptions of the Christian Faith, in several Ages of the Church; a great Apostacy from the pure Truth, and Practice, and Worship of Christianity, by the arbitrary*

L and

\* Ver. 1. *By the Coming of our Lord Jesus Christ, ὥπερ — Concerning the Coming, or, as to the Coming.* So Rom. ix. 27. *Iсаіаb crieth ὥπερ τὴ Iσραὴλ, Concerning Israel.* And 2 Cor. i. 6. *Our Hope concerning you, ὥπερ ἡμῶν.* So in Philip. i. 7.

† Ver. 1. *Ἐπισυνάγωγῆς, Our gathering together unto Him,* may signify either our being received by him at the last Judgment, or our embracing of his Religion and Worship, as in Heb. x. 25. The former Sense is most natural in this Place.

|| Chap. iv. 15. and Ver. 2. of the First Epist.

A.D. 52. and violent Use of *Temporal Power*, even among it's own  
pretended Professors\*.

4 Who opposeth and exalteth himself above † all that is called God, or that is worshipped: so that he as God sitteth in the Temple of God, shewing himself that he is God.

4. Thus will the Christian Religion be dealt by, from a Set of haughty and impious Men, pretending themselves to be the only true Church and People of God; despising all other religious † Principles beside their own, trampling upon all human Government and Authority, and setting up their own Inventions and Traditions against the plain Word of God. Such will be the Practice of the Obstinate Jews and the *Heretical Christians*, their Followers, in these Times: But much greater and wider will be these Corruptions under the *Grand Apostacy* in the *Christian Church* in after Ages, by the Violence of Temporal Power in Religious Matters, under it's own pretended Heads and Governors. [Which *Apostacy* in the latter Times of the Christian Church is so plainly foretold by the Prophet *Daniel* — Dan. xi and xii Chapters.]

5. You

\* *That Man of Sin.* Some Copies read τὸν ἀδυοπίατον, *The Man of Rebellion*, or the *lawless Man*. So the *Jews* and those *Heretical Christians* that were tainted with their Notions, might truly be stiled, both upon account of their Impiety towards *God*, and their incurable Proneness to resist their *Temporal Powers* that Providence had subjected them to. But most Eminently such is that *Christian Church* which takes upon her to Excommunicate all *Christian Princes*, and absolve their Subjects from all Allegiance to them that submit not to her arbitrary Dictates and Usurpations. See Ver. 4.

† *Against all that is called God, or οὐλαρεῖα, Worship.* Respecting either all other different *Religions*, or perhaps the *Roman Emperor* that affected to be *Deify'd*, and was styled οὐλαρεῖς (*august*) or lastly, *Magistrates* in general, who are called *Gods* in Scripture. 'Tis not very easy to determine the particular Sense, and therefore I have expressed them all. See also *Le Clerc* upon this Place, and the Learned Dr *Hen. More's Mystery of Iniquity*, Book II. Chap. 17, 18. See my Paraph. and Note on *Revel.* xvii. 12, &c.

5 Remember ye not, that when I was yet with you, I told you these things?

5. You cannot but remember, *A.D. 52.*  
while I was preaching amongst you,  
I gave you some Notices of this  
Matter, though you now seem to  
have forgot it.

6 And now ye know what withholdeth, that he might be revealed in his time.

7 For the mystery of iniquity doth already work: only he who now letteth, will let, until he be taken out of the way.

awes them as yet from openly attempting it; till after His Death; when the Troubles and Disturbances of the Empires will prompt them to it ||. In like manner, while the || Josephus, De Bel. Jud. Lib. VI. Government of all Countries continues in the Hands of none but Heathen Princes, there is no Room for the Grand Christian Apostacy, which is to come in after the Emperors themselves turn Christians, and is to be carried on by the arbitrary Use of Temporal Power in religious Concerns, by Christian Governors.

8 And then shall that wicked be revealed, whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of his coming:

8. When these Things are past, then will be the Time of God's severe Judgment upon the wicked Opposers and Corrupters of his true Religion. The Jews, their Temple and City, shall, with a swift Destruction, perish by the Roman Army.

But infinitely more dreadful and amazing will be the final Punishment of those lawful Christian Governors and Corrupters of the true Faith; Whom God will blast with the Breath of his Mouth, according to the Prophet's Expression, *Isaiah xi. 4.* Compare *Revelat. xvii. 12, 13, 14,* with my Paraph. there.

A.D. 52.

9 Even him whose coming is after the working of Satan, with all power and signs, and lying wonders,

10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that

¶ Josephus,  
and Matth.  
xxiv. 24.  
and see Pref.  
to 1 John,  
§ 4.

11 And for this cause God shall send them strong delusion, that they should believe a lye.

12 That they all might be damned, who believe not the truth, but had pleasure in unrighteousness.

Truth and Goodness, and devoted to Falshood and Impiety \*

13 But we are bound to give thanks alway to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth.

9 & 10. Most exquisite and terrible will be the Divine Vengeance upon those People, that will give themselves up to Diabolical Arts, Forged Miracles, and Lying Prophecies; abandoned to the pernicious Methods of Fraud, Violence, and Injustice; and averse to all the clearest Evidences of True and Saving Religion ||.

they might be saved.

11 & 12. For which irreclaimable Corruptions, God, in just Judgment will let them loose to the prevalent Delusions of false Prophets and Pretenders, so that they will embrace the most absurd and foolish Things, and run headlong into such desperate Courses, as must naturally end in the utter Condemnation and Destruction of a People, lost to all Sense of

Truth and Goodness, and devoted to Falshood and Impiety \*

13 & 14. And, while I am thus representing to you the wretched Fate of all such obstinate People, I cannot forbear to expres my Thankfulness to God, for your happy Condition, dear Brethren, who by your firm Adherence to the Gospel-Religion, from the Time it was first proposed to you, are now become the True Church and Peo-

ple

---

\* See all these Predictions exactly fulfilled, with respect to the Jews, in *Josephus of the Jewish Wars*. And they that would see the fullest and most accurate Account of the *Apostacy* spoken of here, and in other Parts of Scripture, may read Mr *Mede*, Dr *Hen. More*, and Sir *Isaac Newton*. From the Works of which learned and great Men any honest Mind will see to whom all these Characters principally belong. See my *Paraph. on Revelat.*

14 Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jefus Christ.

ple of God, and are assured of all A.D. 52.  
it's glorious Blessings and Privileges,  
by the Gifts and Graces of the Holy  
Spirit; agreeably to the gracious  
Purposes of God to Mankind, by  
*Jefus Christ.*

15 Therefore, brethren stand fast, and hold the traditions which ye have been taught, whether by word, or our Epistle.

15. Continue therefore stedfast to the Doctrines \* I have delivered to you, whether by Word <sup>\* Παρα-</sup> of Mouth, or by these my Letters.

16 Now our Lord Jesus Christ himself, and God even our Father, which hath loved us, and hath given us everlasting consolation, and good hope through grace,

16 & 17. And may God the Father, who out of his infinite Love, has bestowed these gracious Conditions, and sure Hopes of eternal Happiness, by the *Gospel-Religion*; and may *Jefus Christ*, who hath thus Redeemed us, and purchased them for us, support you under all your Persecution, and keep you stedfast to all the Principles and Practices of your Holy Profession.

17 Comfort your hearts, and stablish you in every good word and work.

### C H A P. III.

#### The C O N T E N T S.

*He desires them to pray for his Deliverance from the Malice of the Jews, as He had prayed for Them. Renews his Prayer for their Constancy and Patience. Exhorts them, by his own Example, to Industry in their worldly Employments, and to avoid Idleness. Not to suffer any Christians to live a lazy Life, but to censure them, and avoid their Conversation, in order to reclaim them from it. The Salutation and Conclusion.*

FInally, brethren. I pray for us, that the word of the Lord may

i. **A**ND now, to conclude my Exhortations to you; Pray for Me, Brethren, as I have done

A.D. 52. may have free course,  
and be glorified even  
as it is with you.

for You, beseeching God to give the same happy Success to my Christian Ministry, among other Gentile Nations, that it has had in your Church.

2 And that we may be delivered from unreasonable and wicked men: for all men have not faith.

2. Intreat God to prevent the Malice, and blast the Designs of those obstinate and unreasonable Jews, that thus oppose his Gospel; of whom, God knows, there are too great a Number.

3 But the Lord is faithful, who shall establish you, and keep you from evil.

4 And we have confidence in the Lord touching you, that ye both do and will do the things which we command you.

3 & 4. But be their Infidelity what it will, and their Opposition never so strong, God will not be wanting to support you against all the bad Effects of it: And I fully persuade my self, that your own Endeavours will be such as cannot fail, through his Assistance, to keep you firm to the Principles and Practices I have taught you.

5 And the Lord direct your Hearts into the love of God, and into the \* patient waiting for Christ.

and in hopes of his glorious Appearance to deliver you from, and reward you for them.

6 Now we command you, brethren, in the Name of our Lord Jesus Christ, that ye withdraw your

5. And may Christ so guide and confirm you in the Love of God and the True Religion, as to render you truly patient under your Sufferings, after his great Example \*, and in hopes of his glorious Appearance to deliver you from, and reward you for them.

6. I must not forget to warn you, and that by the Authority of Jesus Christ himself, not to suffer any Christian amongst you to live

\* *To the patient waiting for Christ, εἰς ὑπομονὴν τοῦ Χριστοῦ.*  
i. e. Either to the same kind of patience wherewith Christ himself suffered; or else, With the patient Expectation of Christ's Coming. I have expressed both Senses.

II.  
the  
ian  
Na-  
ruch.

the  
s of  
able  
spel ;  
are

what  
never  
want-  
ll the  
y per-  
indea-  
t fail,  
p you  
dices I

de and  
f of God  
o ren-  
er your  
mple \*,  
ver you

o warn  
ority of  
to suf-  
you to  
live

78 Xp158.  
Cbrift him-  
of Cbrift's

### Ch. III. 2 Epist. to the THESSALONIANS.

151

your selves from every brother that walketh disorderly, and not after the tradition which he received of us.

live an idle and slothful Life, contrary to the express Advices I gave you ||.

A.D. 52.  
|| Chap. iv.  
11. of 1st.  
Epist.

7 For your selves know how ye ought to follow us : for we behaved not our selves disorderly among you.

8 Neither did we eat any man's bread for nought : but wrought with labour and travail night and day, that we might not be chargeable unto any of you.

9 Not because we have no power, but to make our selves an ensample unto you to follow us.

7 & 8. And to the Example you know I my self set you, while I was preaching among you; earning my own Living by constant and unwearyed Labour, at my Trade ; and taking nothing of any of your Church toward my Maintenancē.

9. Not that I could not have claimed it as the Privilege of my Office, to be maintained by them I preach to, but I did it on purpose to encourage you all to a diligent and laborious Life.

10 For even when we were with you, this we commanded you, that if any would not work, neither should he eat.

10. You remember also, I then gave a particular Charge, that no Christian, that was able to work for his Livelihood, should be maintained from the publick Charity.

11 For we hear that there are some which walk among you disorderly, working not at all, but are busy bodies.

the proper Busines of their Callings.

11. And I repeat this to you, because I understand there are some of your Church, that continue still guilty of this Miscarriage, intruding themselves into Matters that don't belong to them, instead of minding

12 Now them that are such we command, and exhort by our Lord Jesus Christ, that with quietnes they work, and eat their own Bread.

13 But

12. Wherefore, I now again expressly command all such Persons, by the Authority of our Lord Jesus Christ, to leave off that idle Course, and live upon their own Employments.

L 4

13. And

*A.D. 52.* 13 But ye, brethren, be not weary in well doing.

\* Καλοποίεις.

14 And if any man obey not our word by this Epistle, note that man, and have no company with him, that he may be ashamed.

15 Yet count him not as an enemy, but admonish him as a brother.

Discouragements, give them brotherly Admonition and Reproof, in order to reclaim them.

16 Now the Lord of peace himself give you peace always, by all means. The Lord be with you all.

17 The salutation of Paul with mine own hand, which is the token in every Epistle: so I write.

|| See Rom. xvi. 26.  
1 Cor. xvi. 31.

18 The grace of our Lord Jesus Christ be with you all. Amen.

13. And do you all, dear Brethren, go on in that commendable \* Way of Industry and Diligence.

14. And whoever of those idle Persons will not reform, and take warning by what I now say, set a Mark upon them, shun their Conversation, and make them ashamed of it.

15. I would not, however, have you utterly reject them, like Infidels, from your Christian Society; but, along with your Severities and

16. Now may God, the Author of our Pardon, Peace, and Happiness, give you all the Means of Comfort and Happiness, by his continual Presence with you, and his Providence over you.

17. I here salute you with my own || Hand-writing, as a certain Sign of the Genuineness of my Epistles, to all that know my Hand.

18. The Love and Favour of our Lord Jesus Christ be with you all. Amen.



A  
**PARAPHRASE**  
 ON THE  
 First Epistle of St PAUL  
 TO  
**T I M O T H Y.**

---

*The PREFACE to the First and Second Epistles.*



§ I. HOUGH the Place whence the *First* of these Epistles was written, nor indeed the Time be universally agreed on; yet one may most probably conclude the latter, with Bishop Pearson and Dr Mill, to have been *Anno Dom. 65.* about two Years after St Paul's first Imprisonment and Discharge at *Rome*. The chief Design of them both, pursuant to his placing *Timothy* over the Church of *Ephesus*, and those of the neighbouring Provinces, appears plainly from the Characters and false Notions of the Persons he describes; to suppress whose malicious Corruptions, the Directions here given are intended. St Paul's Epistle to this very Church of *Ephesus*, three Years before, shows the *Jewish Zealots* to have been the principal Authors of the Irregularities and Disputes there. And upon comparing that with these, to the Bishop, either now actually Resident, or at least in *Commission* there, it seems natural to conclude, that this Faction, which had got but little ground at the Date of that Epistle, had, by this time, \* See Pref. to the Eph. made § 2.

## PREFACE to the 1st and 2d Epistles.

made such a Progress, as to call for a vigorous and timely Suppression: Which the attentive Reader will, I think, be confirmed in, by observing how exactly those Characters here given, 1 Tim. iv. 6, 7. Chap. iv. and 2 Tim. Chap. iii. do agree to Zealots for the *Mosaical Ceremonies* and Traditions; and how justly the several Directions in these Epistles are levelled at the Prejudices of a Jewish Doctor, or a Christian still tainted with Jewish Prejudices. Thus, *Prayer for all Men*, and *in every Place* (1 Tim. ii.) are clearly opposed, the one to their contemptuous Opinion of all other Nations, and even *Magistrates*, that were of a different Extraction from themselves; the other to that fond Notion, *That the publick Worship of the True God was absolutely confined to the Jewish Temple and Synagogues*. The same is to be said of the nice Distinction of *Meats and Drinks* (1 Tim. iv.) and of the Obligation of *Servants or Slaves*, || to Heathen as well as Christian Masters (1 Tim. vi.) To omit several others.

|| Pref. to  
the Ephes.  
§ 4.

§ 2. These are the People, and these the Errors, the Reader will find to have been the Occasion, not only of *these*, but indeed of most (not to say all) of the *Epistolary Writings*. And whatever of the earliest Hereticks, viz. *Nicholaitans*, *Carpocratians*, *Corinthians*, *Ebionites*, &c. (For Dr *Hammond's Gnosticks* were not yet formed into a distinct *Se<sup>t</sup>t*, at least not so numerous as to infect *every Church*) may be affirmed by the Ancients, or supposed by the Moderns, to have been here, or in other Epistles referred to; it will be sufficient to answer, That even *their Heresies* were made up of a *Jewish Medley*, and the *Hereticks* themselves were, either of *Jewish Extraction*, or set up upon Pretence of *Zeal for Jewish Ceremonies and Traditions*.

§ 3. As to the *Second* of these Epistles, it need only to be observed, That the most accurate Chronologers, place it two Years after the former, and from several Expressions in it, agree it to have been dated from *Rome*, during the Apostle's *Second Confinement under Nero*, and not long before his Martyrdom there. The Substance of it is clearly of a piece with the *first*; the prevailing Errors above-mentioned, calling yet for fresh Advices, and Encouragements to *Timothy*, who was sent to suppress them.

## C H A P. I.

## The C O N T E N T S.

*The Title and Salutation.* He reminds Timothy of the good End for which he left him at Ephesus; viz. To reduce those Converts, who, by the Insinuations of the Jewish Zealots, were intermixing Jewish Doctrines and Traditions with the Christian Faith; and raising warm Disputes about insignificant Matters. Moral Commands of it still perfectly consistent with it, and promotive of it. The Apostle's humble and grateful Sense of the Mercy of his Conversion, and the Honour of his Christian Ministry. His Conversion, a great and encouraging Example of Divine Favour to all true penitent Believers, whether Gentiles or Jews. Reminds Timothy of his Call to the Ministry, and exhorts him to the conscientious Discharge of it: Warning him, by the Instances of such as he had severely chastised, for their Insolence and Immoralities.

**P**AUL an Apostle  
of Jesus Christ,  
by the commandment  
of \* God our Saviour,  
and Lord Jesus Christ,  
*which is our hope;*

**2** Unto Timothy  
my own son in the  
faith: grace, mercy  
and peace from God  
our Father, and Jesus  
Christ our Lord.

**3 As** Christ our Lord.

**1 & 2. PAUL** an Apostle of Jesus *A.D. 65.*

Christ, by the express  
Revelation of God our Saviour \*, || Acts ix.  
and of Jesus Christ our Lord and  
Governor, the Author of all our  
Hopes of Glory and Happiness,  
sendeth this Epistle to Timothy,  
whom I converted, and begat to  
Christianity; wishing him all Di-  
vine Favour and Happiness from  
God our Supreme Father, and Jesus  
Christ our Lord.

**3 & 4. To**

\* God our Saviour; some good Copies read Ιησοῦς Χριστός. And Jesus Christ our Saviour.

A.D. 65.

3 As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine;

4 Neither give heed to fables, and endless genealogies which minister questions, rather than <sup>†</sup>edifying, which is in faith: *so do.*

great Neglect of their *Christian* Faith and Practice.

5 Now the end of the \* commandment is charity, out of a pure heart, and of a good conscience, and of faith unfeigned.

from a Principle of it's *Moral* Doctrines and Precepts,

6 From which some having swerved, have turned aside unto vain jangling.

*Traditions and Pedigrees;* Things that are full of Uncertainties, and void of all Advantage to true Religion.

3 & 4. To remind you of the End and Design for which I left you at *Ephesus*, *viz.* To Correct and Reform several of the *Jewish* Converts in that City and the Neighbouring Parts; to bring them off from mixing their *Jewish* Notions with the <sup>†</sup>*Christian* Faith; from the Value they set upon their groundless *Traditions*, and their frivolous and endless Disputes about their *Pedigrees* and Descent from the *Patriarchs*; to the great Neglect of their *Christian* Faith and Practice.

5. For true Religion, especially that of the *Gospel*, consists in none of these impertinent Matters: The Grand Design of it, and of our \* Preaching it, being to bring Men to the true Love of *God* and their *Neighbour*; pure Conscience, and a firm Belief of

6. And 'tis the neglect of this main Thing that has turned the Heads of them and their *Jewish* Teachers to these frivolous Disputes, about *Traditions and Pedigrees*; Things that are full of Uncertainties, and void of all Advantage to true Religion.

7. They

\* Ver. 4. *Rather than Edifying.* It should be render'd, *μᾶλλον οὐ οἰκονομίαν θεῖ τὴν εἰ πιστή.* Which teach Men *Questions, but not the true Dispensation of the Gospel.* For all MSS. read it *οἰκονομίαν*, not *οἰκοδομίαν*. See Dr Mill.

\* Ver 5. *The End of the Commandment — Or τὸς παραγέλλας, of our Preaching.* I have expressed both Senses. But perhaps the strict Meaning of this Word is to be taken from Ver. 3. Where St Paul says, *I besought thee still to abide at Ephesus, i.e. παραγέλλεις, that thou mightest charge or warn some, &c.* — Now, he says, *the End of this παραγέλλας, Charge or Caution, is Charity, &c.*

End  
at  
Re-  
verts  
ring  
mix-  
the †  
they  
ions,  
Dis-  
De-  
the

that  
these  
grand  
ching  
true  
bour;  
ief of

main  
ads of  
ers to  
Tra-  
nties,

They

nder'd,  
n Que-  
1 MSS.

payse-  
ut per-  
Ver. 3.  
us, tra-  
c.—  
Caution,

7 Desiring to be teachers of the law, understanding neither what they say, nor whereof they affirm.

7 They set up for Doctors, and *A.D. 65.*  
Exponents of the Jewish Law; but understand little of the true Scope, and ultimate Design of the Law they are so zealous for; nor have any Certainty of the *Traditions* they so confidently talk of.

8 But we know that the law is good, if a man use it lawfully.

9 Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly, and for sinners, for unholy and profane, for murderers of fathers, and murderers of mothers, for manslayers,

10 For whoremongers, for them that defile themselves with mankind, for men-stealers, for liars, for perjur'd persons, and if there be any other thing that is contrary to sound doctrine, against those very Vices, such as Impiety and False Worship, Prophanation of Holy Things, Parricide, Murder, Uncleanliness, Sodomy, Manstealing, Lying, Perjury, &c. all which the Gospel-Religion severely condemns and punishes, as it does every other Instance of Immorality, as much as ever the Law could do.

8, 9, & 10. And whereas they represent Us as Contemners of the Mosaical Law in general; it is an ignorant and false Suggestion. For we Christians allow that Religion to have been a Wise and Good Dispensation; even the Ceremonials of it to have had their good Purposes; viz. To be Figurative Representations of Christ, and his more Perfect Religion, and then to cease; and not to be of essential and perpetual Obligation \*, as they vainly imagine, contrary to the very Design of such kind of Institutions.

And as to the more Substantial Part of it, viz. the Moral Law, That we hold to be Perfect and Good, and still to remain so: But then, we affirm, That Law does in no Instance condemn a good || Christian (as they would

persuade Men); because it was made

11. And

\* If a man use it Lawfully, νομίμως, i.e. according to the Nature and Design of the Jewish Ceremonial Law, viz. not esteeming that to be of the same Necessary and Eternal Obligation with the Moral; and Condemning all People as Apostates from the One, because they do not think the same of the other, as those Judaizing Christians do.

A.D. 65. ¶ According to the glorious gospel of the blessed God, which was committed to my trust.

Office with which God

12 And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry;

13 Who was before a blasphemer, and a persecutor, and injurious. But I obtained mercy, because I did it ignorantly in unbelief.

against the known Dictates of my Conscience, but from the Fury of misguided Zeal and Prejudice †.

14 And the grace of our Lord was exceeding abundant, with faith, and love which is in Christ Jesus.

15 This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the World to save sinners, of whom I am chief.

Christ's Incarnation

<sup>†</sup> See Acts xxvi. 9, 3,  
27, 13, 27.

<sup>¶</sup> Ver. 4,  
6, 7.

11. And, you know, I have always represented the pure and glorious Dispensation of the *Gospel*, as destructive of all Vice and Wickedness: agreeable to the Ministerial God has been pleased to entrust Me.

12. And I bless and magnify God, for the great Favour of esteeming me worthy of it, and qualifying me for a faithful and sufficient Discharge of it by his Gifts and Graces bestowed on me.

13. On *Me*, I say, who, for my former Rage and Blasphemy expressed against *Christ* and all his Professors, did least deserve such a Favour. But God had Compassion on me, as knowing I did it, not a-

14. Which eminent Degree of divine Favour, I have endeavoured to improve into a perfect Faith in Jesus Christ, and a zealous Love for the Promotion of his true Religion.

15. While, therefore, the *Jewish* Disputes ||, about *Traditions* and Pedigrees, are built upon nothing but Vanity and Uncertainty; our *Christian* Religion is founded in this undoubted *Truth* \*, this great and comfortable *Fact*, of Jesus and Sufferings for the Salvation of sinful

\* Ver. 15. *A faithful saying, τισὶ ὁ λόγος, a true thing:* For λόγος is the same as מֹלֵךְ in the Hebrew, signifying *Things* or *Facts* as well as *Words*. And τισὶ *faithful*, signifies being truly or faithfully *represented*, agreeably to the τισὶ, the *Faith* or *Religion* of the *Gospel*. So to be found *faithful*, is to preach the *Gospel* truly and faithfully, in Opposition to the *Errors* and *Misrepresentations* of others.

sinful Mankind, whereof I my self am a most signal Example. And if the pardoning Mercy of the *Gospel* be extended to so remarkable an Offender, to so notorious a Persecutor of the Truth as *I* have been; why should it be thought to be denied to the repenting *Gentiles*? A.D. 65.

16 Howbeit, for this cause I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting.

17 Now unto the \* King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.

18 This charge I commit unto thee, son Timothy, according to the Prophecies which went before on thee, that thou by them mightest war a good warfare.

Indeed! take care, therefore, to answer those Prophetick Characters given of you, by a due and conscientious Discharge of it.

19 Holding faith and a good conscience, which some having put away, concerning faith have made shipwreck.

20 Of \* impure Life will endanger and corrupt the best Principles.

20. As

16. And certainly God has been pleased, by this great Instance of his Mercy toward *Me*, to show all true penitent Believers, of every Nation, how ready and graciously willing He is to accept and reward them with eternal Life, upon their sincere Profession of Christ's Religion.

17. For which, may all Honour and Glory be for ever ascribed to God the Eternal, Invisible, and All-wise Governor of the World, and all the several Dispensations \* of it.

18. Of this excellent and admirable Religion, my dear Convert *Timothy*, have I Ordained you a *Minister*, and now constituted you *Bishop* over the Churches I left you in, as a Person marked out by the Predictions of the *Holy Spirit* for that Office. A very high Trust indeed!

19. By studying, and firmly adhering to the *Christian* Faith, and adorning and confirming that Faith by a conscientious Practice, considering how much a disagreeable and

\* *The King Eternal*, or *Βασιλεὺς τῶν αἰώνων*, *The Ruler of the Ages*, or *Dispensations*.

A.D. 65.

|| 2 Tim.  
ii. 17. iv.  
24.

20 Of whom is Hymeneus and Alexander, whom I have delivered unto Satan, that they may learn not to blaspheme.

and delivered up to Satan ; till by a sufficient Punishment, both of Mind and Body, they be brought to Repentance and Reformation.

20. As may be seen in the particular Instance of *Hymeneus* || and *Alexander*, whom for venting their notorious Errors, and opposing the Doctrine I Preach, I have now Excommunicated from the Christian Church,



## C H A P. II.

## The C O N T E N T S.

*Directions to Timothy for the Management of his Church. Prayers to be made for Heathen Governors, and Gentile People, as well as Christian ; it being the gracious Design of God to give to them all the Offers of the Gospel Covenant and Privileges, without Distinction. Christ the Saviour, and God the Creator and Governor both of Jew and Gentile. The Apostle declares himself a Preacher to both. Publick Prayer and Worship to be no longer confined to the Jewish Temple and Synagogue, but to be performed in the Christian Assemblies of Every Nation, with Reverence and Regularity, Charity and Faith. Women enjoined to appear at the Publick Assemblies in a decent Garb, with Modesty, Silence, and Subjection, according to the Original Laws of the Creation, and the Circumstances of the first Transgression. Marriage and Child-bearing no way impure and inconsistent with true and saving Religion, as some of the Jewish Zealots pretended. Chastity and Sobriety the special Duty of Christian Women.*

I Exhort, therefore, that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men :

i. **T**O come now to the particular Directions I am to give you, for the due Discharge of your Office. And first, Let the Publick Devotions of Christians be, not like those of Jewish Zealots, put

put up only for *Themselves*, and those of their *Own Nation* and Religion ; but let all *Mankind* have a Share in each Part of your Prayers ; viz. In your *Deprecations* for averting Divine Judgments ; in your *Petitions* for Spiritual and Temporal Blessings ; in your *Intercessions* for the Pardon and Salvation of others ; and in your *Thanksgivings* for Mercies already received.

2 For kings, and for all that are in authority ; that we may lead a quiet and peaceable life in all godliness and honesty.

2. And, as temporal Governors and Magistrates, whether they be of the true Religion, or no, are still <sup>See Rom.</sup> ~~the~~ Ministers of *God*, for the Good <sub>xiii. 1, &c.</sub> of the Communities they Govern, let the *Emperor*, and all Officers under him be the special Subject of your Prayers, beseeching *God* for a Blessing upon their Administration, and to incline their Minds to give you a quiet and peaceable Enjoyment of your *Christian* Profession.

3 For this *is* good and acceptable in the sight of *God* our Saviour :

but obliges us to pray for their Prosperity, and obey their just Laws.

4 Who will have all men to be saved, and to come unto the knowledge of the truth.

Mercies of the *Christian* Covenant ; but is desirous to have all Nations enjoy them, upon their Acceptance of the Faith, and Obedience to the Precepts of the *Gospel*.

5 For there is one God; and one mediator between God and men, the man Christ Jesus :

6 Who gave himself a ransom for all, to be testified in due time.

Where-

5 & 6. For, as *God* is equally the Creator and Governor <sup>†</sup> both of <sup>‡</sup> Rom. ii. Gentiles and Jews, so has He given his Son *Jesus Christ* as a Saviour and Intercessor for them *all*, without Distinction. And *Christ* has, now in the *Gospel*-Dispensation, as freely offered up, and demonstrated himself a Sacrifice and Expiation for the Sins of all Mankind.

M

7. Of

A.D. 65. 7 Whereunto I am  
ordained a preacher  
 and an apostle (I  
 speak the truth in  
 Christ, *and lie not*) a  
 teacher of the Gen-  
 tiles in faith and ver-  
 ity \*.

8 And I will there-  
 fore that men pray  
 every where, lifting  
 up holy hands, with-  
 out wrath and doubt-  
 ing :

those Places. I order therefore, that *every Congregation* of *Christian People*, whether *Gentile* or *Jewish*, in what Country, or Place soever, perform their publick Worship of God, through *Christ*; assuring them, it will not fail of Acceptance, if it be done with true Reverence and Piety towards God, with Charity and Forgiveness toward Mankind, and without Animosities || and Contentions among themselves. See *Mal. i. 2. John iv. 21—24.*

|| Διαλογ.  
20με.

9 In like manner also, that women adorn themselves in modest apparel, with shame-facedness and sobriety: not with broidered hair, or gold, or pearls, or costly array :

10 But (which becometh women professing godliness) with good works.

11 Let the women learn in silence with all subjection.

12 But I suffer not a woman to teach, nor to

7. Of which merciful Dispensation I am appointed a Preacher, expressly commissioned to declare and offer it to the *Gentile World*; which, whatever those *Jewish Zealots* may think of it, is as certainly true \* as the Christian Religion itself is.

8. Wherefore, though the publick Worship of the True God has hitherto, for a long time, been truly performed only in the *Jewish Temple* and Synagogues; yet was it not intended to be *absolutely confined* to

those Places. I order therefore, that *every Congregation* of *Christian People*, whether *Gentile* or *Jewish*, in what Country, or Place soever, perform their publick Worship of God, through *Christ*; assuring them, it will not fail of Acceptance, if it be done with true Reverence and Piety towards God, with Charity and Forgiveness toward Mankind, and without Animosities || and Contentions among themselves. See *Mal. i. 2. John iv. 21—24.*

9. Let all *Christian Women* appear in the Congregation, in a decent and modest Dres; and not set themselves out in a gaudy, costly, and captivating Manner.

10. But let them esteem *Virtue* and *Modestly* to be the proper Ornaments of *Christian Women*.

11 & 12. And let them be sure to be grave and silent in the Church Assemblies: For I cannot permit a *Woman* to be a publick *Preacher*; that being the proper Office of the Superior

\* *I speak the Truth in Christ, ἀληθεῖαν ἐν Χριστῷ, Christian Truth.* See *Rom. ix. 1. Ibid. In Faith and Verity, ἐν πίστει καὶ ἀληθείᾳ, In the True Faith.*

to usurp authority over the man, but to be in silence.

13 For Adam was first formed, then Eve.

14 And Adam was not deceived, but the woman being deceived, was in the transgression.

15 Notwithstanding she shall be saved in child-bearing, if they continue in faith and charity, and holiness with sobriety.

Women from it. Marriage and Child-bearing are perfectly consistent with the Gospel-Terms of Salvation, and no Breach of Christian Purity.

All that I require of Christian Women is, to keep close to their Christian Profession, and to remember that *Chastity* and *Temperance*, and a Freedom from all *unlawful Desires* and Pleasures, are the special Duties of their Sex.

Superior † Sex, and for them to do it, A.D. 65. is to usurp upon the Laws of the Creation. (Gen. iii. 16.)

† 1 Cor. xiv.

34.

13. For the Man being first created, and the Woman taken out of him, and being made as a Help and Assistant to him, bespeaks her Duty of Modesty and Subjection ||.

|| 1 Cor.  
xi. 8.

14. And beside, Eve being first deceived by the Tempter, and drawing her Husband into a Transgression of the Divine Law, she and all her Female Posterity were expressly and justly sentenced to an Obedience and Subjection to Mankind; as a wise Punishment for the ill Use of her Influence over Adam.

15. But whereas some of the New Teachers endeavour to decry the State of Matrimony and Child-bearing, as an impure Thing \*, inconsistent with true Religion; let not that frighten the most virtuous

\* She shall be saved in Child-bearing. Διὰ τῆς τεκνογονίας, in the State of Marriage and Child-bearing, as well as in that of Virginity. Τεκνογονία, the same as μαρτυρία and παρασημόνεις in the Classicks. By comparing this Verse with Chap. iv. 3. — v. 10, 14. Heb. xiii. 4. I take the Paraphrase to contain the true Meaning of it, without any Respect either to the Education of Children, or the Pains of bringing them forth. Each of which Senses are attended with Difficulties that I humbly conceive are taken off by this Interpretation; which I submit to better Judgments.

## C H A P. III.

## The C O N T E N T S.

*The Characters and Properties of a good Bishop. Of Deacons and Deaconesses. He gives Timothy these short Rules, till he sees him, and furnishes him with more particular Directions. The Truth and Excellency of the Christian Religion.*

A.D. 65.

**T**HIS is a true saying, If a man desire the office of a bishop, \* he desireth a good work.

aspire after; and whoever aims at it, ought duly to remember those Dispositions and Qualifications that are required to render him worthy of that Honour.

2 A bishop then must be blameless, the † husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach:

humoursome Reasons, as is too customary among the Jews; but one that has had but one Wife at a time, and kept constant to her. He must be vigilant in his Studies and Function, temperate in his Passions and Pleasures, decent and grave in his Habit, Words, and Gestures; ready to entertain Strangers, able to teach the true Gospel-Doctrines, and free in communicating his Knowledge, for the Instruction of others.

3. He

\* *He desireth a good Work, καλὸς ἔργον, An Honourable Office.*  
 † *The Husband of one Wife.* Note, The interpreting this Passage as a Prohibition of *Second Marriages*, is supported by such slender Reasons, that I thought them not worth an Annotation. The Reader may see them collected together, and fully answered by the Learned Paraphraser, in Mr Locke's Manner, on this Verse: Who agrees with me in the Sense here given.

3 Not given to wine, no striker, not greedy of filthy lucre, but patient, not a brawler, not covetous;

and abusive in Conversation; nor enslaved to the Love of Riches.

4 One that ruleth well his own house, having his children in subjection with all gravity;

5 (For if a man know not how to rule his own house, how shall he take care of the church of God?)

is a much higher Province, and requires greater Skill and Pains in it's Management.)

6 Not a novice, lest being lifted up with pride, he fall into the condemnation of the || devil. ¶ To Soñ, The Slanderer.

demnation, as that just Condemnation upon One that gives Occasion to the Enemies, who are always watching for the Faults of Christians, by which to Slander and Reproach them.

7 Moreover, he must have a good report of them which are without; lest he fall into reproach, and the snare of the \* devil.

3. He must be given to no Ex-  
cess in Drinking, nor to violent  
Returns upon any Provocation, nor  
to any sordid and mean Courses for  
Worldly Gains. One that is mild  
and modest, and no way clamorous

4. One that keeps his Children under due Discipline, and his whole Family in a decent Order, by exercising a prudent Authority over them.

5. (For no one, that is not a good Master of a Family, where his Authority is more immediate, direct and clear, can ever be supposed qualified for a Church-Governor, which

is a much higher Province, and requires greater Skill and Pains in it's Management.)

6. He must not be a new Convert, a raw and imperfect Christian; but for fear his Advancement should puff him up into the same Pride, and draw him into the same Condemnation, as that Pride once did the fallen Angels: A Slanderer.

7. Moreover, he must be a Man of good Character among the \* Unbelieving Jews or Gentiles, with whom he formerly conversed; lest, by reproaching him with his former Life, or present Immoralities, they

M 3

shame

\* Ver. 6 & 7. *Condemnation of the Devil, Reproach and Snare of the Devil, or of the Slanderer:* And perhaps the Sense may be, *Lest he give Occasion to the Adversaries and Calumniators of our Religion, to condemn and reproach it, and Him.* See Ephes. iv. 27. John vi. 70. and Ver. 11. of this Chapter.

A.D. 65. shame him out of his Christian Principles, and tempt him to Apostacy.

8 Likewise *must* the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre.

Expressions; not given to any Intemperance in Drinking, nor any base and sordid Methods of Gain.

9 Holding the\**mystery* of the faith in a pure conscience.

10 And let these also first be proved; then let them use the office of a deacon, being found blameless.

11 Even so *must* their wives be grave, sober, faithful in all things.

*Turcas.* *τικας εν της.* Let the deacons be the husbands of one wife, ruling their chil-

8. And, as *Bishops* and Superior Officers of the Church, so *Deacons*, and all Inferior ones ought to be Persons of approved Gravity and Sobriety; no way fraudulent, deceitful, or inconstant in their Words and

9. They must be Orthodox in the Christian *Faith*, and careful to defend and maintain the Honour of

9. They must be Orthodox in the Christian *Faith*, and careful to defend and maintain the Honour of conscientious Practice.

10. In both which Points they ought to be thoroughly examined into, and if in either there be found any Exception against them, they are not to be admitted to the Deacon's Office, till it be clearly removed.

11. In like manner, all Women that are admitted into any Church + Office, must be such as are remarkable for their Gravity and Mo-

desty; no way loose and slanderous in their Words; sober and temperate in their Conversation; Steddy in all Christian Principles, and true to any Trust committed to them.

12. Be sure to let none be a Deacon, that keeps several Wives at once, or divorceth his Wife upon

\* Ver. 9. *Holding the Mystery of the Faith* — Very probably the Apostle means that particular Divine Discovery of the Gentiles being Partakers of the Gospel-Blessings. Concerning this Doctrine, they ought not to be *double-tongued*, talking sometimes for it, sometimes *against it*, to please the *Judaizers*.

† *Viz. Deaconesses*, that were employed in the Baptism of Women, &c. The Manner of Baptism, in those Times, being to plunge the whole naked Body in Water.

children, and their own houses well.

on needless || Occasions ; or, that A.D. 65. keeps not good Discipline in his Fa- || See Ver. 2.  
mily.

13 For they that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

ence and Authority, He is both to Teach

13. For though the Deacon's Office be but an inferior one, yet it is a Step to a higher ; the more honourable Offices of the Church being generally chosen out of the best of the lower ones. And therefore, He that has been a good Deacon, will have the more effectual Influence when he is raised to a Post, in which and Govern.

14 These things write I unto thee, hoping to come unto thee shortly ;

14. I thus give you these general and short Rules, in hopes to see you soon, and furnish you with more particular Instructions.

15 But if I tarry long, that thou mayest know how thou oughtest to behave thy self in the house of God, which is the church of the living God \*, the pillar and ground of the truth.

15. And if I should be detained from you longer than I expect, these will serve ; in the mean time, for the due Management of your self, as the Governor of a Christian Church ; which is not like the Jewish Temple, famed and magnified for it's Outward Fabrick ; nor is the Nursery of Ignorance and Superstition, as the Heathen Religions and Temples were, but contains a Society of Men dedicated to the Honour and Worship of the True God, and instructed in all the Great and Admirable Truths of Christ's Religion. Behave your self therefore like a true \* Defender and Supporter of such important Truths.

M 4

16. For

\* The Pillar and Ground of Truth. Στύλος καὶ ἀδρίων. As a Pillar and Support, or Buttress. 'Tis most natural (I think) to refer these Words neither to ἐκκλησίᾳ, the Church, as the Romanists vainly imagine, nor to μεσίποιος in the following Verse, as Episcopius and others do, but to the Person of Timothy, to whom the Apostle was speaking : How thou mightest behave thyself, — like a Pillar of the Truth. Thus James and John are styled Pillars, Gal. ii. 9. See Rev. iii. 12.

A.D. 65.

16 And without controversy, great is the mystery of Godliness: God was manifested in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

demonstrated, against all the Malice and Calumny of the Jews, to be the True *Messiah*, and Saviour of Mankind: That, at his Entrance into the World, the Good Angels did worship him, and attend upon him, while the wicked Spirits were conquered and dispossessed by him. That, upon the most undoubted Evidences, his Religion was, against the most furious Opposition, received by a considerable Part of both the Jewish and Gentile World; being intended as the Gracious Means of Universal Salvation. Finally, that this Saviour having conquered Sin and Death, by suffering for us, was raised again, and, in the most open and solemn Manner, exalted into Heaven; there to remain a powerful Advocate, and Intercessor with God the Father, for all that truly repent, and embrace his Religion?



## C H A P. IV.

## The C O N T E N T S.

*None ought to be surprized at the great Number of Apostates from the true Christian Faith, since the Holy Spirit had plainly foretold, there would be such a Set of Men. Such were especially the Jewish Zealots of these Times: A Character of them, and their false Doctrines. Timothy warned against them; advised to slight their vain Traditions, and build his Faith on the Scriptures, and to be diligent in the Discharge of his Office.*

I. Y E T

NOW \* the Spirit speaketh expressly, that in the latter times some † shall depart from the faith, giving heed to ‡ seducing spirits, and doctrines of devils :

both by the Old Prophets, *Iesu Christus\**, and his Inspired Apostles, has plainly and expressly foretold, it would be so in the latter Times of the Christian Church.

2 Speaking lies in hypocrisy, having their conscience seared with a hot iron ;

3 Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

4 For every creature of God is good, and

1. Y E T, notwithstanding these A.D. 65.

undoubted Evidences † of our Religion, we must not be surprised, to see a Set of Men pretending to embrace it, seduced from it to quite contrary Doctrines, by the Influence of Wicked Spirits, or False Teachers ; seeing the *Holy Spirit*,

<sup>† Chap. iii.</sup>  
<sup>16, &c.</sup>

both by the Old Prophets, *Iesu Christus\**, and his Inspired Apostles, has plainly and expressly foretold, it would be so in the latter Times of the Christian Church.

2. That there would be False Doctrines broached by Hypocritical and Designing People, Men of lost and profligate Consciences.

3 & 4. Such are now those Converts that are influenced by the Zealots of the Jewish Faction; who, contrary to the clear Design of Christianity, and out of pretended Purity, would perswade us, that Marriage || See Chap. is an impure and unlawful Thing, especially to some Ranks and Orders of Men ; and put the main Stress of True Religion upon such indifferent

ii. 15.

\* The Spirit speaketh expressly, which some refer to that of Dan. xi. 36, &c. But others more probably to that of our Saviour, Matth. xxiv. 11, 12. and of the Apostles, 2 Thess. ii. 3, 9. Jude 17, 18, 19. and elsewhere.

† Ver. 1. Some shall depart — Not only Some now in these Times, but even the Generality in the Times of the Grand Apostacy. So the Word *Tives* is often used. See 1 Cor. x. 7. compared with Exod. xxxii. 3. So Chap. vi. 10. Such were some of you, i. e. all.

‡ Ver. 1. Seducing Spirits. This Phrase may not signify Wicked [invisible] Spirits, but Wicked Men, pretending to the Inspirations of the True Divine Spirit, and thereby seducing others into the Belief and Worship of *Dæmons*, or *Evil Spirits*, as *false and imaginary Deities*. So St John's *Trying of Spirits*, is to be understood, 1 John iv. 1, 2. Of trying and examining into Men pretending to Inspiration.

*A.D. 65.* and nothing to be refused, if it be received with thanksgiving :

ferent Matters, as that of abstaining from such and such *Meats*, formerly forbidden by the *Jewish Law*: Where-as, the original Intent of God's creating all Sorts of Creatures, was for the Use of Man; and no *Christian*, that truly understands his Religion, can be ignorant of the Liberty he has of eating them, without Distinction, in a dutiful and thankful Manner,

5 For it is sanctified by the word of God, and prayer.

\* *ἀγάλεται.* All equally \* Lawful to us to feed upon; and requires nothing of us, but to beg God's Blessing upon, and return him Thanks for, our Refreshment from them.

6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith, and of good doctrine, whereunto thou hast attained.

7 But refuse profane and old wives fables, and exercise thy self rather unto godliness.

¶ See Chap.  
i. 4, 6.  
*Titus i. 14.*  
iii. 19.

Duties of Christianity

5. For, the Christian Religion has taken off all Difference between Clean and Unclean Meats; rendering them

Lawful to us to feed upon; and requires nothing of us, but to beg God's Blessing upon, and return him Thanks for, our Refreshment from them.

6. It is your Duty then, as a faithful Minister of Christ, pursuant to the True Doctrines of his Religion, you so well understand, to warn all Christians of these Things, these Corruptions already begun, and that are the Fore-runners of the Great Apostacy that will be hereafter.

7. And be specially careful to dash and discountenance the Sensless and Fabulous ¶ Traditions of these Jewish Teachers; and make the Substantial your chief Business.

8 For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

and of a certain Reward in the next.

8. For those External Observances, they pretend to be so strict in, are of no Moment in True Religion: But the Practice of Christian Virtues and Graces, has all possible Advantages; having the express Promise of Divine Blessing and Protection in this Life,

9 This is a faithful saying, and worthy of all acceptance.

10 For therefore we both labour, and suffer reproach, because we trust in the living God, who is the Saviour of all men, especially of those that believe.

up that Substantial and Spiritual Religion of *Jesus Christ*, which God, who cannot but be thought to intend the Salvation of all Men, has now graciously offered to all Mankind, without Distinction; and the Blessings whereof of all true Believers, of what Nation soever, will most certainly enjoy.

11 These things command and teach: 11. Whatever Opposition They make, therefore, let it be Your constant Busines to inculcate it, and oblige all Christians to the belief of this important Doctrine.

12 Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Steadiness in the true Faith, and in Charity and Purity of Practice, to be so exemplary to all People, that none may take occasion to despise your Authority upon Account of your Youth.

13 \* Till I come, give attendance to reading, to exhortation, to doctrine.

13. Let Reading the Holy Scriptures of the *Old Testament* be your constant Study \*; and, out of them build wholesome Instructions and Persuasions to your People.

14. Be

<sup>†</sup> Ver. 9. A faithful Saying. See the Note on Chap. i. 15.

\* Ver. 13. Till I come. See Note on Rom. vi. 13.

Till I come. έως ἔρχομαι. See 2 Sam. vi. 23. 1 Sam. xv. 25. in the Septuagint.

9. This is the † certain and most A.D. 65. important Article you should endeavour to possess *Christian* People with.

10. And for this it is that those malicious *Jews* do thus despise and persecute us; viz. That we forsake their External and *Ceremonial Observances*, that were intended only for a while, to keep up a Distinction between their *Nation* and the *rest* of the World; and *Preach*

the *rest* of the World; and *Preach* up that Substantial and Spiritual Religion of *Jesus Christ*, which God, who cannot but be thought to intend the Salvation of all Men, has now graciously offered to all Mankind, without Distinction; and the Blessings whereof of all true Believers, of what Nation soever, will most certainly enjoy.

11. Whatever Opposition They make, therefore, let it be Your constant Busines to inculcate it, and oblige all Christians to the belief of this important Doctrine.

12. And, as you are yet but a Young Man, be careful, by the Soundness of your Doctrine, the Gravity of your Conversation, your Charity to all Persons, your prudent and industrious Improvement of the Gifts of the Holy Spirit, by a Steadiness in the true Faith, and in Charity and Purity of Practice, to be so exemplary to all People, that none may take occasion to despise your Authority upon Account of your Youth.

13. Let Reading the Holy Scriptures of the *Old Testament* be your constant Study \*; and, out of them build wholesome Instructions and Persuasions to your People.

14. Be

A.D. 65.

14. Neglect not the gift that is in thee,  
\* 1 Tim. i. 18. which was given thee by prophecy, with the laying on of the hands of the presbytery.

15. Ver. 11,  
 12.

Meditate upon these things; give thy self wholly to them, that thy profiting may appear to all.

16. Take heed unto thy self, and unto thy doctrine; continue in them: for in doing this, thou shalt both save thy self, and them that hear thee.

too, by the Influence of so good an Example.

14. Be no way negligent in the Sacred Office, the Holy Spirit Prophesied you should have \*, and which you were Consecrated to, by the Imposition of my Hands, and of other Church-Officers with me. (2 Tim. i. 6.)

15. Consider well and frequently on what you Read || and Teach to others; that you may shew what a Proficient you are in the Christian Doctrine, by a ready and exact Way of Instruction.

16. In fine, be every way careful both of your Life and Doctrine. Be constant in what I have recommended to you; and, by such a Discharge of your Office, you will not fail of your own Salvation, nor of the best Method to secure that of your People



## C H A P. V.

### The C O N T E N T S.

*Directions for Censuring and Reproving an Elder or Presbyter, and for his Behaviour toward Aged, or Young Women. For the Publick Charity to Widows; which of them are fit, and which not, to receive it. Good Ministers to be liberally maintained. No Accusation against a Presbyter to be proceeded upon, without due Caution, and full Evidence: But, such as are notoriously guilty, to be severely and openly reproved. Timothy strictly charged to be impartial in his Government, and to be tenderly cautious who he ordains to the Ministry. Private Advice relating to his Health.*

1. To

R Ebuke not an el-  
der, but intreat  
him as a father, *and*  
the younger men as  
brethren;

1. **T**O come now to some other *A.D. 65.*  
particular Directions. Be  
not hasty and extream in censuring  
the Miscarriages of any elderly Per-  
son, especially such as are *Presbyters*  
of the Church, unless they be very notorious and scandalous; but, as you are a young Man, though a Governor and Bishop, endeavour to persuade them with due Respect to their *Age* and *Office*: And treat all younger Persons, particularly such as are in any Church-Office, with Brotherly Kindness, and a Friendly Temper.

2. The elder wo-  
men as mothers, the \* See Chap.  
other *Elderly Women* with just Re- iii. 2.  
gard to their Years also; and con-  
verse with the younger Women, as  
with Christian Relations; but with such Gravity and De-  
cency, as may be sure to cut off all Suspicion of any im-  
pure Thoughts or Behaviour.

3 Honour widows  
that are widows in-  
deed.

3. Let such Widows as are desti-  
tute of all Friends to relieve them,  
be liberally and respectfully main-  
tained out of the publick Charities of the Church.

4 But if any wi-  
dow have children or  
nephews, let them  
learn first to shew pi-  
ety at home, and to  
requite their parents:  
for that is good and  
acceptable before  
God.

4. But, where any Widows have  
Children, or Grand-children, that are  
in a Capacity to maintain them; let  
those Children know, it is but a just  
Return, and one of their prime and  
special Duties, to provide for their  
Parents; and that God will indispen-  
sibly require it at their Hands.

5 Now she that is  
a widow indeed, and  
desolate, trusteth in  
God, and continueth  
in supplications and  
prayers night and day.

5. Now, a Widow ought to have  
these two Qualifications, to render  
her a proper Object of the Churches  
Charity; viz. She must be one en-  
tirely destitute of Relations to relieve  
her; and one that is remarkable for  
the Steadiness of her *Christian* Principles, and the Con-  
stancy of her Devotions.

6. For

A.D. 65. 6 But she that liveth in pleasure, is dead while she liveth. Christian Church; and so incapable of being maintained by it's Charity.

7 And these things give in charge, that they may be blameless.

8 But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel.

and is guilty of a Crime, that even a Heathen would be ashamed of.

9 Let not a widow be taken into the number, under three-score years old, having been the wife of one man.

Divorced from one Husband, and Married another.

10 Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints feet, if she have relieved the afflicted, if she have diligently followed every good work.

11 But the younger widows refuse: for when they have begun

6. For a loose and voluptuous Widow is to be looked on as a Member lost and dead to the Christian Church.

7. Be sure, therefore, to divulge and execute their Orders carefully, that none but truly good Women may be chosen in, to partake of the Churches Maintenance.

8. And none, but such as are really destitute. For whatever Christian, that is able to do it, neglects to provide for his nearest Relations (especially his Parents and Children) acts in direct Contradiction to one of the essential Duties of Christianity,

9. Let none be chosen into the Number of these Church-Widows, under the Age of Sixty; nor any that has, upon needless and humorous Occasions, procured a Divorce, or for good Reasons been

10. Nor any, but what are known to have discharged their Duties of Life well; such as the Care of their Families; the pious Education of their Children; to have been Hospitable to Strangers, Charitable to the Poor and Afflicted, and ready to do the meanest of good Offices to any Christian Brethren.

11 & 12. And be sure to take in none that are very young, for such Women are too apt to grow weary

gun to wax wanton against Christ, they will marry;

12 Having damnation, because they have cast off their first Faith.

13 And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also, and busie-bodies, speaking things which they ought not.

14 I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.

Occasion be given to reflect upon it, from

15 For some are already turned aside after Satan.

have actually done Christian Profession.

16 If any man or woman that believeth, have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.

17 Let the elders that rule well, be counted worthy of double honour, especially

weary of the grave and retired Life A.D. 65. of Church-Widows; and be tempted to marry into *Heathen* \* Families, <sup>\* Paganū.</sup> See *Verse 15.* and renounce their *Christianity*; and so be lost, at last, to the great Scandal of the Church.

13. At least, 'tis very hazardous; but such young Persons, instead of the Sobriety and Retiredness that become them, will run into Idleness, Impertinence, and Indecency in their Words and Actions.

14. Instead, therefore, of being Objects of the Publick Charity, let such young Widows marry again, and be duly and honestly employed in breeding and well educating Children, and in a discreet Management of their Families; that so no

the Adversaries of our Religion, to their Indiscretions and Miscarriages.

15. And this Caution is but too necessary at this Time: For, you know, some of these young Widows as † I say, and even renounced their † *Ver. 11.* <sup>12.</sup>

16. I charge, again ||, That every *Ver. 8, 9.* Christian, that has wherewithal to do it, maintain the Widows that belong to his own Family, and not throw them upon the Churches Charity; that so a large Provision may be made for such as are really destitute of other Relief.

17. Take care, that great Respect, and very liberal Maintenance be given to all our Superior Officers in the Church, especially to such as labour hard

*A.D. 65.* cially they who la-  
bour in the word and  
doctrine.

\* See 1 Cor. ix. 9, 12,  
13.  
18 For the scrip-  
ture faith, Thou shalt  
not muzzle the ox  
that treadeth out the  
corn: and, The la-  
bourer is worthy of  
his reward.

Words; *The Labourer is worthy of his Hire.* (Matth. x. 10.  
Luke x. 7.)

¶ Ver. 1. 19 Against an el-  
der receive not an ac-  
cusation, but before  
two or three wit-  
nesses.

it, but upon the utmost Caution, and full Evidence of  
Two or Three Witnesses, at least.

20 Them that sin,  
rebuke before all, that  
others also may fear.  
let him be publickly censured, for a Warning and Re-  
straint to others.

¶ See 1 Cor.  
xi. 10. Heb.  
13. 4. and  
Rev. i. 4.  
with my  
Paraph.  
there.  
21 I charge thee,  
before God and the  
Lord Jesus Christ,  
and the elect angels,  
that thou observe these  
things, without prefer-  
ring one before an-  
other, doing nothing  
by partiality.

any Person whatever.

22 Lay hands sud-  
denly on no man, nei-  
ther be partakers of  
other mens sins: keep  
thy self pure.

hard in the Conversion of others to  
the Faith, or in instructing and edi-  
fying such as have already received it.

18. This is but just, according  
to the Rule of the very *Mosaic*  
Law \*, that forbids even an *Ox* to be  
debarred from feeding upon the *Corn*,  
while he is labouring to tread it out  
from the *Straw*. And what you are  
obliged to from our Saviour's own

19. But, to return to the Case  
of censuring a *Presbyter* † of the  
Church. Entertain no Complaint  
against such Officers, so far as to  
determine and give Sentence upon

20. But, if the Evidence given  
against him plainly prove him to  
be guilty of any considerable Crime,  
let him be publickly censured, for a Warning and Re-  
straint to others.

21. And I adjure you by God,  
and the Lord Jesus Christ, whose  
Minister you are; and by the good  
*Angels*, that are Inspectors over,  
and Ministring || Spirits to the Chris-  
tian Church, to govern the Church  
committed to you, agreeably to the  
Rules I have given you, without  
the least Prejudice or Partiality to

22. Use strict Care and Exam-  
ination, before you admit any Per-  
son into Holy Orders, or receive  
any notorious Offender into the  
Com-

\* Communion of the Church again. For by granting either of these Admissions, to unworthy People, you entail a Share of their Guilt upon your self: And therefore keep your self clear.

23 Drink no longer water, but use a little wine for thy stomachs sake, and thine often infirmities.

weak Stomach, and advise you to use it as wholly to Water.

24 Some mens fins are open beforehand, going before to judgment; and some men they follow after.

25 Likewise also the good works of some are manifest beforehand; and they that are otherwise, cannot be hid †.

23. Though your Sacred Office obliges you to great Temperance in the Use of *Wine*; yet remember, *Wine* was given us for necessary Refreshment; and, as you have a

are of an infirm Constitution, I advise

a Cordial, and not confine your self

24 & 25. As to the Caution I gave you (*Ver. 22.*) you need not understand it of Persons whose Principles or Practices are plain and notorious. Some are so openly scandalous, that there need no Witnesses to come in against them; while others are of so good and clear a Reputation, that little or no Examination will serve to their Admission,

either into the Church as *Penitents*, or into *Holy Orders*. But some there are, that have the Art to conceal and varnish over their Crimes for the present, and appear fair. But due Time and Care, will discover and prevent them from imposing themselves upon you; at least, you will have done your Part, and discharged your own Conscience †.

\* Which was usually done with laying on of Hands.

† And they that are otherwise cannot be hid: Not, they cannot be hid at all, but they cannot be hid long and always.

Ibid. They that are otherwise. Perhaps this may refer, not to the Sins of bad Men, in the foregoing Verse, but to the good Works of others in this Verse. So the Apostle's Similitude is compleat and elegant; viz. That neither the secret Vices of some, nor the hidden Virtues of others, shall be long and always concealed. So the excellent Dr Clarke's Serm. Vol. I. p 254.



## C H A P. VI.

## The C O N T E N T S.

*Christianity exempts none of it's Professors from their Natural and Civil Obligations: Not Servants or Slaves from paying due Service and Fidelity even to Heathen Masters, much less to Christian ones. The Reasonableness of being contented in every Condition, where a Competency is to be had; and the Danger of an immoderate Love of Riches. Rich Men obliged to Courtesy and Charity. The Charge to Timothy renewed.*

A.D. 65.

|| See Pref.  
to the Ephes.  
§ 4.

**L**E T as many servants as are under the yoke, count their own masters worthy of all honour: that the name of God, and his doctrine be not blasphemed.

2 And they that have believing masters, let them not despise them, because they are brethren: but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.

with them in the Hopes of Salvation.

1. **L**ET all Christians, that are Servants (or Slaves) to Heathen || Masters, respect and serve them diligently; and not, by their Disobedience to them, bring a Scandal upon the Christian Religion; as if it dissolved any Man from his Natural or Civil Obligations.

2. And, as the Privilege of Christianity exempts none from discharging their Duties to Heathen, much less do it to Christian Masters: But is a still stronger Argument to such Slaves, not to withdraw their Services from Them, upon account of their being upon the Level with them in Religion, but to serve them the more chearfully; as considering, they labour for those who are Partners same Divine Favours, and common

3, 4, & 5.

73.

3 If any man teach otherwise, and \* consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;

4 He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,

5 Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thy self.

6 But godliness with contentment is great gain.

to be contented and industrious in the Condition that Providence has allotted to us in *This*.

7 For we brought nothing into *this* world, and it is certain we can carry nothing out.

have here, must be left behind, and the greatest Plenty must die with us.

8 And having food and raiment, let us be therewith content.

9 But they that will be rich, fall into temptation, and a snare,

3, 4 & 5. Be sure, therefore, to A.D. 65 inculcate this upon all Christian Slaves. And if any of the Jewish Converts †, contrary to the plain Design of the Christian Religion, set up \*, and plead for an unjust Liberty; look on them as a Proud and Prejudiced People, led away by

xx. 27.  
Mark x. 44.  
Pref. to  
Ephes. § 4.

a perverse Fondness for their vain Traditions, that tend to nothing but mischievous Quarrels and Disputes: And avoid their Conversation, as Persons that make Religion nothing but a *Trade* || for Worldly Profit and || ~~προσφέδη~~ Advantage.

6. For, one of the surest Methods of rendering Religion truly advantageous to us in the next World is,

7. And good Reason we have to be so: For, as we came naked into the World, and are supplied with the Necessaries of it, by Divine Providence; so, whatever Affluence we

left behind, and the greatest Plenty

8. A bare Competency, therefore, of the present Enjoyments ought to be enough to satisfy any Christian.

9. And for Men to thirst after more, and be bent upon growing Rich, by any Means whatever, is

N 2. only

\* Ver. 3. *And consent not to wholesome Words — μὴ ἀποστήχεται.* See Dr Bentley's Remarks on Freethinking, Part I. pag. 72, 73. *μὴ ἀποστήχεται*, attends not to.

A.D. 65. snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition.

only to pamper their foolish Lusts and Passions; which will destroy their virtuous Principles here, and themselves hereafter.

10 For the love of money is the root of all evil, which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

the most miserable Condition.

11 But thou, O man of God, flee these things: and follow after righteousness, godliness, faith, love, patience, meekness.

renders us contented in God and Christ, that makes us rely upon his good Providence in all Estates; that Love and Charity, that obliges us to distribute freely, when we are in Plenty; that Patience that supports us under Adversity; and that Meekness that keeps us kind and forgiving to such as injure and defraud us.

\* 1 Cor. ix. 24.  
12 Fight the good fight of Faith, lay hold on eternal Life, whereunto thou art also called, and hast professed a good profession before many witnesses.

you have publickly undergone for it.

<sup>† Chap. v.  
21.</sup> 13 I give thee charge in the sight of God, who quickneth all things, and before Christ

10. For the immoderate Love of Temporal Riches and Grandeur, is the Inlet to all mischievous Principles and Practices; as is too plain from the Examples of some People, who have already renounced their very Christianity for the sake of them, and brought themselves into

11. But you, *Timothy*, as a Minister of God, must be perfectly averse to such a Temper; and endeavour to become Master of that Justice that will suffer us to defraud no Man; that *Godliness*, that

with what we have; that *Faith* in

God and Christ, that makes us rely upon his good Provi-

dence in all Estates; that *Love* and *Charity*, that obliges

us to distribute freely, when we are in Plenty; that *Pa-*

*tience* that supports us under Adversity; and that *Meek-*

*ness* that keeps us kind and forgiving to such as injure and

defraud us.

12. Thus are you, like a good Racer \*, to run and stretch forward, with your Eye fixed upon that Prize of eternal Life, that God has set before you, in the Christian Religion: As indeed you have hitherto done and testified your Courage in the many Sufferings

13 & 14. And I, again, † ad-  
jure you, by that God, who will  
raise up all from the Dead, that  
suffer for his Sake; and by *Jesus*  
*Christ*,

Ch. VI. *First Epistle to TIMOTHY.*

181

Christ Jesus, who before Pontius Pilate witnessed a good confession,

14 That thou keep this commandment without spot, unrebutable, until the appearing of our Lord Jesus Christ.

15 Which in his times he shall shew, who is the blessed and only Potentate, the King of Kings, and Lord of Lords :

16 Who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen, nor can see : to whom be honour and power everlasting. Amen.

17 Charge them that are rich in this world, that they be not high minded, nor trust in uncertain riches, but in the living God, who giveth us richly, all things to enjoy.

18 That they do good, that they be rich in good works, ready to distribute, willing to communicate.

19 Laying up in store for themselves a good

*Christ*, who openly professed what A.D. 65.

he was, before *Pilate*, and sealed and confirmed the Truth of his Religion, even by his Death ; that you discharge your Office, agreeably to the Directions I have given you, and so approve your self a faithful Servant of our Great Master, at the Great and Solemn Day of his Appearance to Judgment.

15 & 16. A Day fixed, in God's due Time, who is the Blessed, and only Supreme Lord and Governor over all Things. *He* that is Immortal in Himself, and has the sole Power of giving Life to others ; dwelling in Glory Inacceſſible, Invisible, and Unbearable by every Mortal Eye ; to whom be eternally ascribed all Honour and Power. Amen.

17. Upon this Consideration, warn and dissuade all Rich Men from proudly over-valuing themselves upon their present Transitory Enjoyments, and placing their Happiness in them. Let God, the Eternal Author of all true Felicity, be the Supream Object of their Hope and Confidence.

18 & 19. Convince them, that a free and chearful Distribution to the Needy, is the best Improvement of their Wealth ; and that a generous and charitable Course of Actions, which is the surest Foundation \* and Security of our Note <sup>See 2 Tim. ii. 19, and the Note there.</sup> future

A.D. 65. good \* foundation a- future Happiness, will be their truest  
 gaint the time to Riches.  
 come, that they may lay hold on eternal life.

20 O Timothy, keep  
 that which is com-  
 mitted to thy trust,  
 avoiding prophane  
 & vain bablings, and  
 ¶ Chap. i. 4. oppositions of science,  
 falsely so called :

21 Which some  
 professing, have erred  
 concerning the faith.  
 Grace be with thee.  
*Amen.*

20 & 21. And thus, dear *Timothy*,  
 be diligent in the Trust committed  
 to you, with respect to all Sorts of  
 Men : Avoiding and despising the  
 frivolous Disputes, and pretended  
 Learning of *Jewish Traditions* † and  
*Genealogies*; which some of those  
 zealous Converts are so earnest upon,  
 that they have neglected the Substan-  
 tials of *Christianity*, and lost its true  
 Principles. The Divine Favour and  
 Love be with thee. *Amen.*

\* Ver. 19. *A good Foundation*; Σεμέλιον — The Word here  
 is certainly not to be rendered *Foundation*, but either a [Writing of]  
*Security*, or rather a *Treasure*; the same as θέμα in *Tobit* iv. 9.  
 where this Expression is used : The same as Κειμήλιον in *Homer*.

Πολλὰ δὲ ἐναργεῖς πάτρῷ Κειμῆλισα κείλαι;  
 Χαλκός τέ, χρυσός τέ ————— Iliad. Z. l. 46.

See on 2 Tim. ii. 19.





A

**P A R A P H R A S E**  
ON THE  
Second Epistle of St PAUL  
TO  
**T I M O T H Y.**

---

*See the Preface to the First Epistle.*

---

**C H A P. I.**

**The C O N T E N T s.**

*The Title and Salutation. His great Affection to Timothy, with fresh Encouragements to the diligent and courageous Discharge of his Office. Gentiles as well as Jews to be received into the Christian Covenant. The Apostle specially Commissioned to Preach to the Former, for which he is again persecuted and imprisoned by the Malice of the Latter. He reminds Timothy, how the Asian Christians generally forsook him and his Cause, during his Imprisonment, except Onesiphorus and his Family, whom he mentions, and prays for, with great Respect.*

**P**AUL an Apostle of Jesus Christ by the Will of God, according to the promise of life, which is in Christ Jesus.

**2 To**

**1 & 2. PAUL** an Apostle of Je- **A.D. 67.**  
sus Christ, especially Com-  
missioned by the express \* Revelation \* **Acts ix.**  
of God, to declare the Gospel-Pri-  
vileges and Promises of eternal Life,  
both to *Gentiles* and *Jews*; writeth  
N 4 this

RA-

A.D. 67.

2 To Timothy, my  
dearly beloved son :  
grace, mercy, and  
peace from God the  
Father, and Christ Je-  
sus our Lord.

3 I thank God,  
whom I serve from  
*my* fore-fathers with  
pure conscience, that  
without ceasing I have  
remembrance of thee  
in my prayers night  
and day :

fions) that I have such happy Occasions to remember you  
in the constant Returns of my Devotion to Him.

4 Greatly desiring  
to see thee : being  
mindful of thy tears,  
that I may be filled  
with joy.

5 When I call to  
remembrance the un-  
feigned faith that is  
in thee, which dwelt  
first in thy grandmo-  
ther Lois, and thy moth-  
er Eunice ; and I  
am perswaded that in  
thee also.

6 Wherefore I put  
thee in remembrance  
that thou stir up the  
gift of God which is  
in thee, by the put-  
ting on of my hands.

along with it, were  
mine and other † Hands at your Ordination.

<sup>†</sup> Tim. iv. 7 For God hath  
not given us the spirit  
of fear, but of pow-  
er,

this Epistle to *Timothy*, my dear Con-  
vert to Christianity ; wishing Him  
all Divine Favours and Blessings  
from God the Father, and our Lord  
Jesus Christ.

3. Expressing my hearty Thanks  
to God, whose Religion I have zeal-  
ously adhered to, as I received it  
from my Fore-fathers (doing no-  
thing against the plain and known  
Dictates of my *Conscience*, though I  
acknowledge it to have been misled  
by ungoverned Prejudices and Pa-  
fions)

4. The Tears you shed at our last  
Parting, make me very desirous to  
see you again, that the Pleasure of  
another Meeting may recompence  
for the Affectionate Concern we  
were then under.

5. Be satisfied, in the mean time,  
that I have a true and thankful  
Sense of your Steadiness and Sincerity  
in the Christian Faith ; not doubt-  
ing but those Principles will continue  
as firm in you, as were those of  
your Grandmother and Mother be-  
fore you.

6. To which End, I now write  
again to you, to renew the Exhorta-  
tions I formerly gave you, toward a  
diligent and vigorous Discharge of  
your Office, and the due Improve-  
ment of the Gifts and Graces, which,  
conferred on you, by the Imposition of

7. And you have no reason to  
be discouraged from the most violent  
Oppositions you meet withal : For  
the

er, of love, and of a sound mind. the Spiritual Powers and Endowments A.D. 67.  
God bestows on the Gospel Ministers, are sufficient to set us above all Slavish Fear and Cowardise, and to fix us in an immovable Love to Him and his True Religion, and in a prudent and discreet || Exercise of our Ministry. || σωφρονεστης.

8 Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner, but be thou partaker of the afflictions of the gospel according to the power of God :

9 Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.

vine Bounty and Compassion, originally \* intended towards All Mankind, by, and for the sake of, Jesus Christ.

10 But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immor-

8. Go on, therefore, cheerfully, in a Religion so well attested ; own and adhere to *Me*, though now a Prisoner for Preaching it, especially to the *Gentiles*. Suffer along with me, for this good Cause, agreeably to the great Abilities God has given you as a *Gospel* Minister, to support you under it.

9. Who may justly expect we should be ready to suffer for Him, that has bestowed Eternal Happiness upon us, by calling us into the Gracious Covenant of the Gospel. A Mercy that neither the *Gentiles* could merit, by any Performances of theirs, nor the *Jews* lay the least Claim to, by the nicest Observance of the *Ceremonial* Law ; but is the pure Effect of Divine Bounty and Compassion, originally \* intended towards All Mankind, by, and for the sake of, Jesus Christ.

10. It was not, indeed, heretofore expressly revealed to the *Gentile* Nations, but reserved to the Appearance of *Christ* and his Religion ; who, now, by Dying for our Sins, has rescued all true Believers from the final Power of Death ;

\* Ver. 8. According to the power of God. I think these Words ought to be connected to εὐαγγελίῳ. Be partaker of the affliction, or suffer thou, τῷ εὐαγγελίῳ κατὰ δύναμιν Θεοῦ—For the *Gospel* that is attended with the power of God, Rom. i. 16. See the like Phrase in Rom. i. 4. The Note there.

\* Ver. 9. Before the World began, πρὸ κόσμου διάβολος. Before any Ages or Dispensations.

A.D. 67. mortality to light, Death; and by his Life and Doctrine through the gospel: has freed them of all the Uncertainties they laboured under concerning the future State; and given them a full Assurance of an Eternal and Happy Life, upon their Repentance and sincere Obedience to his Commands.

11 Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

12 For the which cause I also suffer these things: nevertheless I am not ashamed, for I know whom I have believed, and I am persuaded that he is able to keep that which I have committed unto him against that day.

13 Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.

toward Christians, without any Distinction between Jewish and Gentile ones.

14 That good thing which was committed unto thee, keep by the holy Ghost, which dwelleth in us. are enabled so to do by the special Assistance of the Holy Spirit conferred upon the Ministers of Christ.

11. Of this comfortable Doctrine am I a Preacher, and an Apostle; with full Commission to declare it to the Gentile World, and bring them into the Faith and Privileges of it.

12. For which it is that I am again become a Sufferer, by the Pride and Malice of the Jewish People. But not at all discouraged; as well knowing it is the Truth of God I suffer for, who, I am certain, will maintain his own Cause, and preserve that Life, I commit into his Hands, for a Glorious Recompence at the Great and Solemn Day of Christ's Judgment.

13. Do you then join with me in this Resolution, by keeping steady to that Rule of Christianity I taught; consisting in an entire Belief of Christ's Doctrine, and an universal Love and Charity toward Mankind, especially

14. Remember how much obliged you are by the Ministerial \* Office you are intrusted with, to maintain and defend the true Principles of our Holy Religion; and how much you

15. I con-

---

\* Παρακατθίκη, may refer either to his Office, or to the form of sound Words in Verse 13.

Doc-  
e Un-  
State ;  
Happy  
to his

ctrine  
ostle ;  
e it to  
them  
it.

again  
de and  
But not  
wing it  
, who,  
is own  
I com-  
Glorious  
Solema

in me in  
ddy to  
taught ;  
Christ's  
ove and  
specially  
Jewish

obliged  
\* Office  
maintain  
s of our  
uch you  
the Holy

I con-  
or to the

## Ch. II. Second Epistle to TIMOTHY.

187

15 Thisthou know-  
est, that all they which  
are in Asia be turned  
away from me, of  
whom are Phy�ellus,  
and Hermogenes.

16 The Lord give  
mercy unto the house  
of Onesiphorus, for he  
oft refreshed me, and  
was not ashamed of my  
chain.

17 But when he was  
in Rome, he sought me  
out very diligently,  
and found me.

18 The Lord grant  
unto him that he may  
find mercy of the Lord  
in that day ; and in  
how many things he  
ministered unto me at  
Ephesus, thou knowest  
very well,

15. I conclude, you cannot but A.D. 67.  
have heard how most of the *Asian*  
Christians forsook me in my Distress  
here, particularly *Phy�ellus* and *Her-  
mogenes*.

16. But *Onesiphorus* the *Ephesian*,  
and his Family, have always stood  
close to me; owned me in my worst  
Condition, and refreshed me with his  
Presence and Relief.

17. Particularly, now at *Rome*,  
when I was under such close Confinement,  
that it was no easy matter to  
come at me, he made his Way to me  
by indefatigable Pains and Industry.

18. And you know how kind and  
serviceable he was to me while I  
Preached at *Ephesus*: For all which,  
may God give him a proportionable  
Recompence at the Great Day of  
Chrifl's Judgment.



## C H A P. II.

## The C O N T E N T S.

Timothy still encouraged by the Apostle's own Example of  
Faith, Hope, and Patience. The good Effects of a Christian's Sufferings, and the Danger of denying Christ in  
Times of Persecution. Warnings against the immoderate  
Zeal, the frivolous and violent Disputes of the Jewish  
Zealots, about their Traditions. The meek and gentle Dis-  
positions of a good Christian Bishop, or Church Governeur.

THOU therefore,  
my son, be strong  
in the grace that is in  
Christ Jesus.

1. WHerefore, my dear Convert, || Chap. i.  
follow the Example of <sup>16, 17, 18,</sup>  
such || as adhere to me, making a  
continual Improvement in the Use  
of

A.D. 67. of those Gifts and Graces that were given you, for the due  
 Discharge of your Christian Ministry\*.

2 And the things  
 that thou haft heard  
 of me among many  
 witnesses, the same  
 commit thou to faith-  
 ful men, who shall be  
 able to teach others  
 also.

3 Thou therefore  
 endure hardness, as a  
 good soldier of Jesus  
 Christ.

4 No man that war-  
 reth entangleth him-  
 self with the affairs of  
 this life; that he may  
 please him who hath  
 chosen him to be a  
 soldier.

5 And if a man al-  
 so strive for masteries,  
 yet is he not crowned,  
 except he strive law-  
 fully.

6 The husbandman  
 that laboureth †, must  
 be first partaker of the  
 fruits.

7 Con-

2. And, as you have received from  
 me a compleat Scheme of the Chris-  
 tian Doctrine and Discipline, be sure  
 to make choice of able and faithful  
 Persons for the Ministry, to deliver it  
 down to others pure and unmix'd, as  
 I gave it you, and had it my self so  
 clearly and fully confirmed.

3. Look upon your self as a Soldier  
 of Christ; and approve your Valour  
 by enduring all the Hardships of his  
 Service.

4. Now, you know, the Roman  
 Laws require every one that Lifts in-  
 to the Army, to disengage himself  
 of all his former Employments, and  
 perfectly to attend the Service of his  
 Prince, and the Commands of his  
 General.

5. And, in the Olympick Games,  
 no Combatant wins the Prize, unles  
 he Fights or Runs agreeably to the  
 stated Rules of those Games.

6. You know too, the Husband-  
 man labours in Tilling, Sowing, or  
 Planting his Ground a considerable  
 time †, before he can expect to reap  
 the Crop.

7. Thus

\* Ver. 1. In the Grace that is in Christ Jesus — ἐν τῇ χάριτι  
 τῇ ἐν χριστῷ Ἰησοῦ. It may be thus render'd; Be strong (in assert-  
 ing and propagating) that Favour which is (shown by God both  
 to Jews and Gentiles) in Jesus Christ. For this appears to have  
 been constantly in the Apostle's Eye.

† Must be first Partaker — κοπιῶντα δεῖ πρῶτον — must first  
 labour. If this be the Construction, as several Criticks take it  
 to be, the Word πρῶτον is misplaced by a Metathesis, pretty  
 common

7 Consider what I say, and the Lord give thee understanding in all things.

As a *Combatant*, you must throw off every thing that may give the Adversary any hold of you. As a *Husbandman*, you must labour in planting and promoting the Gospel, and wait patiently for your Reward. Consider this, and may God give you a just Sense of every Branch of your Duty.

8 Remember that Jesus Christ, of the seed of David, was raised from the dead, according to my go-

spel. no *Temporal Monarch*, as the *Jews* vainly dream'd he was to be, but a *Suffering Saviour*; and, after those Sufferings, was raised from the Dead, and exalted to Heavenly Glory, according to the true Gospel Doctrine, as Preached and Demonstrated by Me.

9 Wherein I suffer trouble as an evil-doer, even unto bonds; but the word of God is not bound.

10 Therefore I endure all things for the elect's sake, that they may also obtain the salvation which is

7. Thus it is with You, as a Christian *Bishop*; like a true *Soldier*, you must be disengaged of all the unnecessary Cares of Life and Business.

A.D. 67.

8. And, for the greater Encouragement of your self and others, remember your self, and them, that our Saviour Jesus Christ himself, the True *Messiah*, Born of the Family of David, as the Scriptures foretold, was

no *Temporal Monarch*, as the *Jews* vainly dream'd he was to be, but a *Suffering Saviour*; and, after those Sufferings, was raised from the Dead, and exalted to Heavenly Glory, according to the true Gospel Doctrine, as Preached and Demonstrated by Me.

9. This is the Great Truth, for which I am thus, as a Malefactor, Prosecuted by the *Jewish People*, and am now again a Prisoner: But my Comfort is, that while I am confined, the *Gospel-Doctrine* is, by my means, spread far and wide, especially in this City †.

† See Phil. i.  
12, 13, 14.

10. This makes me undergo all my Sufferings with the utmost Freedom and Cheerfulness; that I may thereby become an Instrument to bring other Christians, of what Nation

---

common in the New Testament. See an Instance of it in the Word ἡ τερπίδη χρήσης, Heb. vii. 4. or else ἡ πρώτον may be taken *Adjectively*, and the Sense be thus: The labouring Husbandman is to have ἡ πρώτον τῶν καρπῶν, *The first and best of the Fruits*. But the former seems most Natural.

L.D. 67. is in Christ Jesus, with eternal Glory. encouraging them to suffer, after my Example.

11 It is a \* faithful saying, For if we be dead with him, we shall also live with him:

12 If we suffer, we shall also reign with him: if we deny him, he also will deny us:

fail of a Glorious Reward for it, along with Him. But, on the contrary, if we relinquish his Profession, for fear of present Dangers, he will no longer own us for his Disciples, nor reward us as such.

13 If we believe not, yet he abideth faithful, he cannot deny himself.

he has made, and executed.

14 Of these things put them in remembrance, charging them before the Lord, that they strive not about words, to no profit, but to the subverting of the hearers.

putes about *Traditions*, that tend to nothing, but to pervert Men from the true Faith.

tion soever, to the Glory and Happiness promised by Jesus Christ; by

11 & 12. For \* this is the comfortable and undoubted Truth of the Gospel-Religion. For, as we Figuratively Resemble the Death of Christ, by being Baptized into the Death of Sin, we shall actually Rise with Him, to an Immortal and Happy Life. And, upon our Readiness to suffer for his Religion, as he suffered for our Sins, we shall not

13. And, whether we continue steady to his Religion, or no, 'tis certain God is still the same, and cannot but perform the Promises execute the Threats he has denounced.

14. Inculcate this to all Christians, as the indispensible Condition of their Profession. And particularly charge the Jewish Converts, in the Name of Christ, to make it their great Concern, and not any longer to employ their Time in frivolous and eager Dis-

putes about *Traditions*, that tend to nothing, but to pervert Men from the true Faith.

15 & 16. En-

---

\* Ver. 11. *It is a faithful saying*; i. e. In thus suffering, for my Endeavours to bring Men of all Nations into the Christian Faith and Privileges, I act faithfully, or agreeably to the Design of the *Gospel*. See the Note on 1 Tim. ii. 15.

15 Study to shew thy self approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

16 But shun profane and vain babblings, for they will increase unto more ungodliness.

17 And their word will eat as doth a canker : of whom is Hymeneus and Philetus :

18 Who concerning the truth have erred, saying, that the resurrection is past already: and overthrow the faith of some.

as to give out, That the Resurrection of good Men is already past, and nothing further to be expected ; and so have drawn several Christians from the sound Belief of that Capital Article.

19 Nevertheless, the foundation of God standeth sure having this seal, the Lord know-

15 & 16. Endeavour to approve A.D. 67. your self a skilful and unexceptionable Minister of Christianity. And, as it was the constant and careful Service of the Jewish Priests, in the Temple, to divide the Sacrifices, separating the Parts that were, from such as were not, to be offered upon the Altar ; so let it be your earnest Busines to cut off all impertinent Disputes, and deliver out nothing but the plain and important Doctrines of our Religion.

17 & 18 For that Turbulent and Disputing Temper is of the same dangerous Consequence to the Christian Church, as a Gangreen is to the Body ; infecting and eating out all good Principles, as you see in the Instances of *Hymenus*\* and *Philetus*, who have so corrupted those Passages of Scripture relating to the *Resurrection*, with their Traditional and Allegorical Notions,

19. But notwithstanding the Sur-  
mises of such Men, this Truth of  
our future Resurrection stands firm,  
as the main + Foundation of all our  
Christian

\* See 1 Tim. i. 19, 20.

+ The Foundation of God. Θεμίλιον signifies either a Foundation of a Building, or an Indenture Writing : And because the Latter is more agreeable to the Seal in this Verse, and the Former to the Verse immediately following, I have therefore expressed both Senses : But I leave it as a Conjecture, whether the true Reading might not be Κειμίλιον. See the Note on 1 Tim. vi. 19. Indeed, as the Word is there used for Treasure, so here it may most properly signify, not the Foundation, but the precious Things, or Utensils of a House ; Treasures laid up and sealed with the Seal or Mark of the Owner. But let the Reader judge.

A.D. 67.

|| Septem-  
ber.

knoweth \* them that are his. And, let every one that nameth the Name of Christ, depart from iniquity. and with this Condition, on our Part, that we reform our Lives, and live agreeable to the Precepts of the Gospel.

20 But in a great house there are not only vessels of gold, and of silver, but also of wood, and of earth: and some to honour, and some to dishonour.

expected, but some Members will prove more Ungovernable and Degenerate than others.

21 If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified and meet for the master's use, and prepared unto every good work.

is, To keep himself untainted from the false Notions, and impure Practices of those deceitful Teachers.

22 Flee also youthful lusts: but follow righteousness, faith, charity,

Christian Faith and Hope, and is an inviolable || Indenture of Security, that God has Sealed and Confirmed with a Promise, on his Part, to Own and Reward all true Christian Disciples;

20. Nor ought it to surprize and disturb us, to find such Factious and Unorthodox Members in the Christian Church. For, as in Great Mens Houses, there is Variety and Degrees of Good and Bad, Rich, and less costly Furniture; so in such a wide Society as the Church is, it cannot be

21. As therefore, the better, and more sumptuous Part of the House's Furniture is usually appropriated to the Use of the Owner and Master of the Family; in like manner, the only Way for any Christian to render himself truly useful and acceptable to Christ, the great Lord of his Church, untainted from the false Notions, and impure Practices of those deceitful Teachers.

22 & 23. Accordingly, therefore, be you specially careful to avoid all those Passions and Irregularities, to which

\* Ver. 19. *The Lord knoweth them that are his* — These Words are a most emphatical Allusion to those of Moses, Numb. xvi. 5. [according to the LXX] *To-morrow will the Lord show Who are his, and Who is holy.* A proper Application of the Case of Korah and his Company to that of these *false Teachers* before-mentioned. Ibid.—*depart from Iniquity ἀπὸ ἀδικίας, from falsehood, in Opposition to ἀληθεῖα before-mentioned.* See Job vii. 18. Rom. xi. 8. 1 Cor. xiii. 9. 2 Thess. xi. 12. As Moses said, *Depart from the Tents of these wicked Men.*

. II.  
is an  
that  
with a  
and  
ples ;  
in our  
l.

e and  
s and  
Chri-  
Mens  
Degrees  
and less  
a wide  
cannot be  
govern-

er, and  
House's  
ated to  
after of  
er, the  
o render  
table to  
Church,  
ons, and

herefore,  
avoid all  
ties, to  
which

— These  
es, Numb.  
Lord show  
of the Caf-  
ers before-  
from falso-  
See John  
Moses said,

## Ch. II. Second Epistle to TIMOTHY.

193

charity, peace with them that call on the Lord out of a pure heart.

23 But foolish and unlearned questions avoid, knowing that they do gender strifes.

24 And the servant of the Lord must not strive: but be gentle unto all men, apt to teach, patient:

25 In meekness instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth.

26 And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

be of God, and of true Religion.

which their frivolous and violent Dis- A.D. 67.  
putes may hazard, to draw such a young Person as you are: And keep close to the Substantial Duties of True Faith towards God, of Perfect Justice in your Words and Behaviour towards all Men; and of a charitable and peaceful Temper towards all sincere Christians.

24, 25, & 26. For it does no way become any Christian, much less a  $\ddagger$   $\Delta\pi\lambda\alpha$  Minister of the Gospel, to strive to  $Kupis$ . gain Men over to his Religion, by violent Disputation, and ill Usage; but only by fair and strong Reasons propos'd to them, and urged upon them, in a candid, free, and peaceable Manner; endeavouring to win upon their Adversaries, by the Meekness and Sweetness of their Temper, as well as by the Strength of their Arguments; this being the most likely Means to rescue them from that State of Ignorance and Vice, to which the Devil has hitherto enslaved them; and bring them to the Knowledge and Obedience of God, and of true Religion.

\* Ver. 23. *Unlearned Questions, ἀπαιδεύτης ζητήσεις,* Questions that belong not to Christianity, the *παιδεία*, the Christian Institution or Instruction. *Questions about Things never taught by Christ, never required of any Christian to believe at his Baptism.*

† Ver. 26. *And that they may recover, &c. Note,* The learned Author of the *Paraphrase and Notes after Mr Locke's Manner*, has translated this Verse in a very new, and (I think) a very judicious Manner—but very agreeably to the Sense of my Paraphrase; viz. Thus: “ That when they are taken (or saved) “ alive out of the Snare of the Devil by Him (viz. the faithful “ Servant of the Lord) they may be awake and active to do His “ (i.e. God's) Will.”

— O

C H A P.



## C H A P. III.

## The C O N T E N T S.

*He again reminds Timothy of the dangerous Times, and wicked People, foretold to be under the Church of the Messiah. A Description of those Men, and their Principles. Encourages Timothy against them, from his Own Example, and from the Advantages of his Acquaintance with the Antient Scriptures.*

A.D. 67.  
• 1 Tim.  
iv. 1.

**T**HIS know also, that in the last days, perilous times shall come.

the Times of the *Christian Church*; the better to arm you against being surprized, and moved at them.

2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

3 Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good.

4 Traitors, heady, high-minded, lovers of pleasures more than lovers of God;

5 Having a form of godliness but denying the Power thereof: from such turn away.

Lives, contradict all the Noble Purposes and Designs of it.

1. **L**E T me again \* remind you of those Predictions of our Saviour and his Apostles, concerning the Persecutions that would arise in

2, 3, & 4. Those Predictions are now in some measure fulfilled in the Jewish Zealots, that Selfish, Worldly-minded, Proud, and Abusive Set of Men, that are arrived to that Degree of Ingratitude and Impiety, as to break through the most Natural and Essential Obligations, and violate all Truth and Faith with such as are not of their Party; minding nothing but their own Ambitious Purposes and Pleasures, in Defiance of the express Laws of God.

5. Have nothing to do, therefore, with a People that value themselves upon the mere outward Name and Privileges of Religion; and, in their Lives, contradict all the Noble Purposes and Designs of it.

6 & 7.

## Ch. III. Second Epistle to TIMOTHY. 195

6 For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts.

7 Ever learning, and never able to come to the knowledge of the truth.

8 Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.

9 But they shall proceed no further: for their folly shall be manifest unto all *men*, as theirs also was.

10 But thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience,

11 Persecutions, afflictions which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured; but out of them all the Lord delivered me.

12 Yea, and all that will live godly in Christ Jesus, shall suffer persecution.

13 But evil men and seducers shall wax worse and worse, deceiving

6 & 7. These are the Men so fond of making Proselytes to their own Opinions, as to insinuate themselves into all Families, and gain upon Women, and the weaker sort, that are prepared to their Hand, by sinful Affections and Prejudices; that run after every New Teacher, and so are kept in perpetual Distraction and Ignorance of Sound Religion. A.D. 67.

8. These People oppose the true Doctrines of Christianity, with the same obstinate and incurable Prejudices, that the Magicians of Egypt did the Miracles of Moses; against the most evident and convincing Demonstrations.

9. And they are soon like to come to the same wretched End, and show their Opposition to be the Effect of nothing but woeful Blindness and Malice.

10 & 11. Be not you, therefore, terrified at their Malicious Endeavours; but make my Doctrine your Rule; let my Life and Conversation, my steady Faith, Charity, and Patience under all my Sufferings, particularly those at Antioch, &c. be your Example, to encourage you to trust in God for the same powerful Deliverances that I had from them all.

12. And, indeed, all that will be sincere Christians, must now expect, and be prepared for, their Share of Sufferings.

13. For the Successors of these deceitful Impostors, instead of reforming, will in the *after Times of Christianity*,

A.D. 67. ceiving, and being deceived.

Ignorance, drawing others into their Errors, and Persecuting all that oppose them.

14 But continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them:

15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus,

of it; which will procure your Eternal Salvation.

16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

17 That the man of God may be perfect, thoroughly furnished unto all good works.

rect the Errors and Teachers, concerning the Nature of Christ's Kingdom; and to set forth all the true and saving Doctrines of his Holy Religion.

#### C H A P.

\* Ver. 16. *All Scripture is given by Inspiration of God. τὰ σα γράψαν Θεόντες, &c. All Writings that are of divine Inspiration are profitable, &c.* — One Old MS. with the Vulgar, Arab. and Syr. Versions, as also some Fathers in their Quotations of this Passage, leave out the καὶ. I make no question, but that the Scriptures by Inspiration of God, have a particular Reference to the Prophecies concerning Christ and his Kingdom, and the Apostacy from it.

II.  
their  
eeper  
uting

con-  
have  
earn'd  
, nor

e par-  
know-  
your  
of the  
Infan-  
o you,  
t's Re-  
e Faith

d Wri-  
er to us  
Chri-  
ophecies  
pes and  
swered  
and a-  
olesome  
under-  
christian  
to cor-  
educing  
ngdom ;  
is Holy

H A P.

d. wāṣa  
e Inspira-  
ar, Arab.  
ns of this  
the Scrip-  
o the Pro-  
ry from it.



C H A P. IV.

The C O N T E N T S.

*The Charge to Timothy solemnly renewed. The Jewish Obstinacy and Malice will grow worse and worse. The Apostle foretels his own Martyrdom, in full Assurance of his Reward as a faithful Apostle. Tells him how the Christians deserted him: Appoints Timothy to hasten to him. Warns him against Alexander. The Salutations and Conclusion.*

I Charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, and his kingdom :

2 Preach the word, be instant in season, and out of season; reprove, rebuke, exhort with all long-suffering and doctrine. Immoralities, and endeavouring with the utmost Patience and Constancy, to reduce them to a Sense of True Religion.

3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears. 4 And they shall turn away their ears from the truth, and shall be turned unto fables.

3 & 4. My earnest Repetition of this Charge upon you is but too needful. For, as I \* before observed, those Ignorant Zealots are like to be so far from a speedy Reformation, that you will find them grow perfectly impatient of the true Doctrines of our Religion; still more passionately fond of their new Teachers that sooth them up in their Lusts and Vices; and run wholly from the Gospel Principles to Jewish Fables and Traditions.

O 3

5. But

i & 2. TO conclude, then; seeing *A. D. 67.* you are encompassed *Chap. iii.* with such || Adversaries, and have *13, 14.* such Abilities bestowed on you to

withstand them, I now again, most solemnly adjure you by God the Father, and the Lord Jesus Christ, the Judge of all Mankind at the Great and Solemn Day of his Appearance, to take all Opportunities of refuting those False Teachers, of urging and pressing the Truths of Christianity upon all People; Correcting their Errors and

Immoralities, and endeavouring with the utmost Patience and Constancy, to reduce them to a Sense of True Religion.

3 & 4. My earnest Repetition of this Charge upon you is but too needful. For, as I \* before observed, those *Chap. iii.* Ignorant Zealots are like to be so far

from a speedy Reformation, that you will find them grow perfectly impatient of the true Doctrines of our Religion;

still more passionately fond of their new Teachers that sooth them up in their Lusts and Vices; and run wholly from the Gospel Principles to Jewish Fables and Traditions.

A.D. 67.

5 But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of the ministry.

6 For I am now ready to be offered, and the time of my departure is at hand.

7 I have fought a good fight, I have finished my course, I have kept \* the faith.

8 Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day: and not to me only, but unto all them also that love his appearing.

9 Do thy diligence to come shortly unto me:

10 For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica: Crescens to Galatia, Titus unto Dalmatia.

11 Only

5. But however irreclaimable and vexatious they may prove, go you on in the Work of your *Gospel-Ministry*, and suffer patiently for the Conscientious Discharge of it.

6. I am also now the more warm in my Exhortations to you, because I expect shortly to be taken from you, and become a Sacrifice to their Malice and Obstinacy.

7. Nor am I at all discouraged at that Prospect: For I have Fought and Suffered for the *Christian Cause* like a hardy Soldier; and, as a Racer, am at the End of my Course: For I have been faithful to my *Trust*.

8. So that I have now nothing to do but to wait for that Glorious Reward, which the Great and Righteous Judge of the World will not fail to bestow on me, and on all such who are conscious of having so sincerely performed their Duty, as to wish for that happy Day of Christ's final Judgment.

9 & 10. Come to Rome to me as soon as possibly you can; for I am left almost quite alone; Demas having preferred the Safety of his Life before me and my Cause, and is retired to Thessalonica; and I have sent away Crescens and Titus upon particular Businesses.

11 & 12.

---

\* Ver. 7. *I have kept the Faith. Τὴν τιμὴν, I have preserved my Fidelity.*

11 Only Luke is with me. Take Mark and bring him with thee; for he is profitable to me for the ministry.

12 And Tychicus have I sent to Ephesus

13 The \* cloak that I left at Troas with Carpus, when thou comest, bring *with thee*, and the books, *but especially* the parchments.

14 Alexander the copper-smith did me much evil: the † Lord reward him according to his works.

15 Of whom be thou ware also; for he hath greatly withheld our words.

16 At my first answer no man stood with me, but all men forsook me: *I pray God* that it may not be laid to their charge.

17 Notwithstanding the Lord stood with me, and strengthened me: that by me the

11 & 12. I have also sent *Tychicus A.D. 67.* to *Ephesus*, so that I have now no body with me but *Luke*. When you come, therefore, bring *Mark* with you; for he will be very serviceable to me in assisting me to promote the Gospel.

13. When I was last at *Troas*, I left a Parchment \* Roll, and some Books there; bring them with you, but especially the *Roll*.

14 & 15. *Alexander* the Copper-smith has been a great Enemy to me: And I † leave him to God, to be recompensed as he deserves. Take heed of him, for he is a bitter Adversary against the *Christian Cause*.

16. When I was brought upon my first Trial, almost † all my Christian Acquaintance at *Rome* forsook me: Pray God pity and forgive their Cowardise.

17. But, while they relinquished me, I was Divinely Assisted to defend my self; and God was pleased to make me the Instrument of spreading

O 4.

\* *The Cloak*, φελόνη, a Parchment Roll, the same with μεμέρανας — the Parchments. The Syriac reads it a *Chest of Books*.

† Ver. 14. *The Lord reward Him* — This is not to be understood as an *Imprecation*, but as a *Prophet's Expression*: As in like manner, is that dying Speech of *Zachariab*, *The Lord look upon it, and require it*, 2 Chron. xxiv. 22. which is in the Future Tense, *God will look upon it*. —

† All Men forsook me. Omnis, id est à maxima parte defertum se esse conqueritur. *Jerom.*

A.D. 67. the preaching might be fully known, and *that all the Gentiles might hear: and I was delivered out of the mouth of the lion.*

18 And the Lord shall deliver me † from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen.   
 18. And, though I am now likely to be unjustly Condemned, and suffer by him; yet, am I sure, God will still preserve me from doing † or saying any thing unbecoming my Religion, or my Ministerial Office; and carry me through Death into the Happiness of his Heavenly Kingdom: To whom therefore I ascribe all Honour and Glory for ever and ever. Amen.

19 Salute Prisca and Aquila, and the household of Onesiphorus.

¶ See Pearson, sp. Post. 17. See Pearson, sp. Post.

20 Eрастus abode at Corinth: but Trophimus have I left at Miletum sick.

Sick at Miletus, in Crete, I was forced to leave him in that Island.

21 Do thy diligence to come before winter, Ebulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The Lord Jesus Christ be with thy spirit. Grace be with you. Amen.

ing the Gospel-Doctrine to the Gentiles of these Parts, by delivering me from the Sentence of the Cruel \* Emperor for that time,

18. And, though I am now likely to be unjustly Condemned, and suffer by him; yet, am I sure, God will still preserve me from doing † or saying any thing unbecoming my Religion, or my Ministerial Office; and carry me through Death into the Happiness of his Heavenly Kingdom: To whom therefore I ascribe all Honour and Glory for ever and ever. Amen.

19. My hearty Christian Love to Aquila and Priscilla, with Onesiphorus and his Family.

20. If you would know what is become of Eрастus, I can only tell you, I left him at Corinth in my last Travels thither; and Trophimus falling

21. Come to me before Winter, if you can. Eubulus, Pudens, Linus, Claudia, and all the Christians here salute you.

22. May the Lord Jesus Christ be your Director and Guide. His Love and Favour be ever with thee. Amen.

\* Nero, or else his Deputy Helius Cæsarianus.

† And the Lord shall deliver me. Et liberabit me, inquit (non a vinculis sed) ab omni opere malo. Pearson sp. Post. pag. 25.

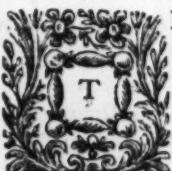


A

PARAPHRASE  
ON THE  
Epistle of St PAUL  
TO  
T I T U S.

---

The PREFACE.

§ 1.  HE Time of St Paul's being in the Island of *Crete*, and leaving *Titus* as *Bishop* there, is placed, by some, in the Year 55. *viz.* in his Travels mentioned *Acts xx.* But our more accurate *Bishop Pearson* has shown good Reasons against that; and, much more probably, stated it in the Interval between St Paul's first and second Confinement at *Rome*, *viz. Anno Domini 63.* dating this Epistle the Year following; with which Account Dr *Mill* differs but in one single Year.

§ 2. The Occasion on which it was written is so perfectly the same with those to *Timothy*, that the Substance and Style of it may well be, as it appears, of the same Strain. A Church was indeed planted here, but wanted Watering, Cultivation, and due Order. The Natives of this Island were an Idle, False, and Luxurious People, say the Ancient

Ancient Historians and Geographers, agreeable to St Paul's Descriptions of them here, *Chap. i.* but might have made more tractable Christians, had not their ill Qualities and Dispositions been fomented by the Jewish Zealots, abounding in that Place. Against whose ignorant and malicious Prejudices the Apostle most clearly levels all the Characters he gives of a good Bishop or Church-Governor; and the several Directions for the Conduct of People of both Sexes, in their respective Ages, Stations, and Degrees, conformably to the two foregoing Epistles, and to the general Current of the other Epistolary Writings relating to those Matters.



## C H A P. I.

## The C O N T E N T S.

*The Title and Salutation. The Design of St Paul's leaving Titus Bishop in Crete, and of this Epistle to him; viz. To Ordain Church-Ministers, and reduce that Church to a Regularity in Opinion and Practice; especially the Judaizing Part of them, that were more zealous about Jewish Traditions and Ceremonies than the Substantial Matters of Christianity. The good Qualifications of a Church Governor. A bad Character of the Cretians, particularly the Jewish Inhabitants of that Island.*

*A.D. 64.* PAUL, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth, which is after godliness,

2 In hopes of eternal life, which God, that cannot lie, promised before the world began;

3 But hath in due time manifested his word

i. PAUL, a Worshipper of the True God, and an Apostle of Jesus Christ, specially Commissioned to preach his Religion in it's Truth and Purity, and convert Men of all Nations to the true Faith of it.

2 & 3. A Religion that gives all true Believers, whether Jews or Gentiles, a full and sure Hope of enjoying that great Promise of eternal Happiness, made by the God of Truth himself, at first to Adam in the

word through preaching, which is committed unto me, according to the commandment of God our Saviour;

quities; yet is now again revived and declared to them All, under the *Gospel Dispensation* (the proper Season made choice of by Divine Wisdom for that purpose): And I am appointed to publish it for the Salvation of all the World.

4 To Titus, mine own son after the common faith, grace, mercy, and peace from God the Father, and the Lord Jesus Christ our Saviour.

5 For this cause left I thee in Crete, that \* thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee.

several Cities of that  
stant Execution.

6 If any be blameless, the husband of one wife, having faithful children, not accused of riot, or unruly.

7 For a bishop must be blameless, as the steward of God : not self-willed, not soon angry, not given to wine, no striker, nor given to filthy lucre;

the Beginning of the World, and to A.D. 64.

*Abraham and the Patriarchs after-*

ward: Which, though lost and for-

gotten by the far greater Part of the  
S. & N. Nations.

*Gentile* Nations, through their manifold Creations, and their manifold Initiations.

nifold Corruptions, and wilful Ini-  
again revived and declared to the

again revived and declared to them  
1. Dissertation (the proper Season made

*Dispensation* (the proper Sealon made: Wisdom for that purpose); And I

the Wisdom for that purpose): And establish it for the Salvation of all the

Submit it for the salvation of all the

4. I Paul send this Epistle to Titus, my dear Convert to Christianity; wishing him all Divine Favour and Happiness from God the Father, and Jesus Christ our Saviour and Governor.

5. To remind you of the good End for which I consecrated and left you *Bishop* of the Church of Crete, viz. To perfect the Conversion I had there begun, to give such Rules of Doctrine and Discipline as were wanting, and to Ordain other Church-Ministers in the Island, to put them in due and con-

6 & 7. Now a *Bishop* and Governor of a Christian Church, as a Steward over God's Family, ought, in general, to be a Person of an unexceptionable Character: And, in particular, ought not to be one that has been guilty, either of the Polygamy of the *Heathens*, or of Divorcing his Wife for humoursome Reasons, and Marrying others, according to the Corrupt Usages of the *Jews*. He must be one that has

\* Ver. 5. That thou shouldest set in order the things that are wanting. Or, ιτα τα λεπτοντα διορθωσην, To rectify Disorders.

*A.D. 64.* has Educated his Family in the Christian Faith ; that no body can accuse of the least Debauchery or disorderly Life ; not Stubborn and Passionate in his Words, or Violent in his Behaviour ; addicted neither to Drunkenness, nor any Sordid Practices for Worldly Gains.

8 But a lover of hospitality, a lover of good men, sober, just, holy, temperate,

God, and temperate in his Pleasures,

9 Holding fast the faithful word, as he hath been taught, that he may be able by sound doctrine both to exhort, and to convince the gain-sayers.

10 For there are many unruly and vain talkers and deceivers, especially they of the circumcision :

such Christian Converts as they have corrupted with their Notions.

11 Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

Profit and Applause.

12 One of them-selves, even a prophet of their own, said, The Cretians are alway liars, evil beasts, slow bellies \*.

13 This

8. But, on the contrary, must be a Person Hospitable and Charitable, Grave in his Carriage, Just in his Dealings, devoted to the Service of

9. In fine, he must be steady to the true Christian Doctrine, by the Truth and Strength whereof, he may be able to Comfort and Support the Orthodox, and to Confute and Reprove the Erroneous and Obstinate.

10. Of which latter you have abundance in Crete, whose Busines is to Talk and Dispute, and Seduce the Minds of Men ; but especially the Jewish Zealots, and

11. These Men, however false and vain their Arguments be, must yet be Answered and Confuted ; for they gain upon whole Families by their unreasonable Suggestions, which they spread about, only for present

12 & 13. When the Poet Epimenides, a Native of their own, described the Cretians, as a False, Mischievous, and Luxurious People, he said what was as true of these Jewish Inhabitants, as it could be of the

---

\* Ver. 12. *Slow Bellies*, γασίπες ἀργαλ. not slow, but swift, eager Bellies, like that of *xard Singia*, *evil wild Beasts*. So in Homer, κύνες ἀργοὶ are swift Dogs.

13 This witness is true : wherefore \* rebuke them sharply, that they may be found in the faith ;

the Original Natives of the Place : A.D. 64.  
And therefore you must keep them under a strict Censure and Discipline ; especially such of either of them as are *Christian Converts*, to reduce them again to true Christian Principles.

14 Not giving heed to Jewish fables, and commandments of men, that turn from the truth.

14. For they are now addicted to hardly any thing but the Study of *Jewish Fables and Traditions* ; that tend to nothing but to corrupt the Christian Faith.

15 Unto the pure all things *are* pure : but unto them that are defiled and † unbelieving *is* nothing pure ; but even their mind and conscience is defiled.

15. Their *Jewish Teachers* persuade them to put the Stress of Religion upon nice Distinctions of *Meats and Drinks*, Clean and Unclean Things : Whereas, alas ! a *Gentile Convert*, that lives up to the Faith and Precepts of *Christianity*, is clean and pure in the Sight of God, let

him *Eat or Touch* what he will ; while *They*, by their obstinate Infidelity and Immoralities, can perform no acceptable Service to God ; and their nicest Ceremonies signify just nothing †.

16 They profess that they know God ; but in works they deny him, being abominable, and disobedient, and unto every goodwork reprobate ‡.

16. They boast themselves to be the only People in Covenant with God, and acquainted with True Religion : But their Practices are a Contradiction to all such Pretences, and their stubborn Disobedience to the plainest Laws of God, has, now, rendered them odious to him, whose Church and People they once were.

\* Ver. 13. Rebuke them sharply, ἀποτόμως, Cut them, as it were, to the Quick.

† Ver. 15. And Unbelieving. Ἀτίσοι, Unfaithful, Treacherous, though they were pretended Believers.

‡ Ver. 16. Unto every good work reprobate. Πρὸς πᾶν ἔργον ἀγαθὸν ἀδοκίησι, Stupid and Injudicious as to every good Work. See Note on Rom. i. 28.

## C H A P. II.

## The C O N T E N T S.

*Titus's Charge to a prudent and courageous Behaviour against the forementioned Persons and their Principles. Advices concerning Elderly Men and Women; particularly such as were in any Church-Office. Concerning Servants or Slaves. The Christian Religion equally concerns all Ranks and Degrees of People.*

A.D. 64. **B**UT speak thou the things which become sound doctrine.

*Business to Preach, and press the true Doctrines of Christianity, upon all Persons, in their several Stations and Degrees.*

2 That the aged men be sober, grave, temperate, found in faith, in charity, in patience:

*Sound in Christian Patient under the Sufferings that beset them.*

3 The aged women likewise, that they be in behaviour as becometh holiness; not falseaccusers, not given to much wine, teachers of good things;

*nefs, but to be exemplary in all the Virtues that adorn their Sex.*

4 That they may teach the young women to be sober, to love their husbands, to love their children,

¶ Deaconesses.  
See 1 Tim.  
iii. 11.

5 To

1. **B**EING, therefore compassed with such a Number of False Teachers, and misled Converts, make it your more earnest

2. *Viz.* Urge it as the great Duty of the *Elder Sort* of Men, particularly such as are *Presbyters* of the Church, to be Grave, Serious, and Temperate in their Conversation, Principles, Charitable to all, and Patient

3. And that all *Elderly Women*, particularly such as are employed by the Church ||, in the Baptism of Women, and in other Offices of like Nature, use such Habit, Gesture, and Behaviour as become Christians; no way addicted to Slander or Drunkenness,

4 & 5. That, by their good Example, the younger Women may be influenced to a Sober, Modest, Discreet, and Chaste Behaviour; to mind the Business of their Families,

to

5 To be discreet, chalte, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

6 Young men likewise exhort to be sober-minded.

7 In all things shewing thy self a pattern of good works: in doctrine shewing uncorruptnes, gravity, sincerity,

8 Sound speech that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

9 Exhort servants to be obedient unto their own masters, and to please them well in all things: not answering again;

10 Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things. Lawful Thing, diligently and faithfully, without rudely contradicting their Commands, or defrauding them by the least Neglect or Injustice: By which They will become a Credit to their Profession, even in the low Station wherein Providence has placed them.

11 For the grace of God, that bringeth salvation, hath appeared unto all men.

12 Teach

to respect their Husbands, and take A.D. 64.  
due Care of their Children; and so, on their Part, cut off all Occasions from any to think or speak reproachfully of our Holy Religion.

See Pref.  
to the Ephesians, § 4.

6. In like Manner, exhort all young Men to a due and careful Government of their Passions.

7 & 8. And thus, in relation to all Ranks of People, do your utmost to become truly Exemplary in the Purity and Simplicity of your Doctrine, and the Sincerity of your Practice; that so neither Jewish nor Gentile Adversary may find any reasonable Objection against you.

9 & 10. And, whereas the Jewish Zealots would persuade Men, that their Religious Privileges exempt them even from Civil and Natural \* See Pref.  
Obligations to Men of different and false Religions; be the more earnest to warn all such Christians, as are Servants or Slaves (though it be to Heathen Masters) against so false a Principle. Exhort them to serve their respective Masters, in every

to the Ephesians, § 4.

11 & 12. For, the gracious Religion of the Gospel lays the same excellent Duties of Piety, Justice, and Sobriety, upon the lowest Slave,

A.D. 64.

**12** Teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world ;

**13** Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ :

Jesus, to judge the World.

**14** Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

**15** These things speak and exhort, and rebuke with all authority. Let no man despise thee.

ly contradict them, lue your Authority.

as much as upon the highest *Majest*, equally respecting all Ranks and Degrees of Mankind.

**13.** And as *All* have the same Duties and Conditions, so have they the same comfortable *Hope* and Expectation of a Glorious Reward for their Obedience, at the Appearance of the Great God, and our Saviour

**14.** Even of that Saviour, who gave his Life a Sacrifice for the Redemption of *all* Mankind, to procure the Pardon of their Sins, and restore and oblige all to that sincere Practice of Piety and Virtue, which makes us the true and beloved Members of his Church.

**15.** These are the Truths you ought to declare and urge upon Men, in the most authoritative Manner : And, with so prudent a Severity, to censure and punish such as open-

that they may not slight and undervalue your Authority.



## C H A P. III.

## The C O N T E N T S.

*Of Duty to Magistrates, against Railing, and Evil-speaking. The Gospel-Religion intended for the Reformation and Happiness of both Gentile and Jew. Pardon and Salvation not to be attained by the nicest Observation of the Ceremonial Law, but is the Effect of the pure Mercy of God, on Condition of our sincere Obedience to the Gospel Commands. Against Jewish Traditions and Genealogies: A Heretick not to be Excommunicated, till after just and due Admonition. Charitableness recommended. The Salutations and Conclusion.*

PUT them in mind  
to be subject to  
principalities and pow-  
ers, to obey magi-  
strates, to be ready to  
every good work,

1. **A** Nother Prejudice you must *A.D. 64.*  
carefully warn the Jewish ~~Zealots~~  
Zealots against, is, *That no Heathen*  
*Governors have any Obedience due to*  
*them from God's People;* \* nor any <sup>\* See Rom.</sup>  
*Magistrates that are not of their Na-*  
*tion and Religion.* Remind them often, That Christianity  
alters no Civil Rights; and that they ought to pay all just  
Submission to the Emperor, and all due † and cheerful ‡ *Πλειστον δυας*  
Respect to all their Superiors.

2 To speak evil of  
no man, to be no  
brawlers, but gentle,  
shewing all meekness  
unto all men.

2. Warn them also against that  
prevailing Temper of Reviling, and  
furiously Contending with all that  
are not of the same Religious Senti-  
ments with themselves.

3 For we \* ourselves  
also were sometimes  
foolish, disobedient, de-  
ceived

3. All Christians, both Gentile and  
Jewish, ought to be the more Patient  
and Condescending in their Behaviour  
toward

P

toward

\* Ver. 3. *We ourselves.* St Paul either mixes himself with  
the Gentile Christians (as in several other Passages) or, perhaps,  
speaks of himself *strictly*, denoting what Temper he was of before  
his Conversion.

**A.D. 64.** ceived, serving divers lusts and pleasures, living in malice and envy, hateful, *and* hating one and another.

4 But after that the kindness and love of God our Saviour toward man appeared,

5 Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration, and renewing of the holy Ghost;

6 Which he shed on us abundantly through Jesus Christ our Saviour:

7 That being justified by his grace, we should be made heirs according to the hope of eternal life.

most exact Observance

8 This is a \* faithful saying, and these things I will that thou affirm constantly, that they which have believed in God, might be careful + to maintain good works: these things are good and profitable unto men.

9 But

toward their Adversaries, when they consider, this Turbulent, Selfish, and Quarrelsome Disposition favours too much of that unregenerate State, wherein they all lately were, before their Conversion.

4, 5, 6 & 7. And that it was the Design of this great Mercy of God in the Gospel-Revelation, and in receiving them into the happy Privileges of the Christian Covenant by Baptism, and the gracious Influences of the Holy Spirit attending their Admission into it, to reform them from such a Temper: And, to prevent all further Disputes about the Necessity of their External Matters of Religion; they ought to remember, they were All thus Redeemed, and put into a Capacity of eternal Life and Happiness, by the pure and sole Mercy of God through Christ; a Mercy which neither the Gentiles could in the least merit, by virtue of any thing they did, or could have done; nor the Jews lay any Claim to, by the Ceremonial Law.

8. These are the \* certain and most substantial Points of Christianity; and it is of infinite Importance to You and Them, to persuade them to be chiefly bent upon possessing themselves of so gentle and charitable a Temper, and upon such Practices as are the indispensable Conditions of these mighty Blessings and Privileges.

9. Where-

\* Ver. 8. A faithful saying. See the Notes on 1 Tim. xv.  
2 Tim. ii. 11.

+ Ver. 8. Might be careful to maintain good Works. Καλῶς  
ἔργων ποιεῖσθαι to prefer, to excel in, good Works.

9 But avoid foolish questions, and genealogies, and contentions, and strivings, about the law ; for they are unprofitable and vain.

10 A man that is an heretick, after the first and second Admonition, † reject :

11 Knowing that he that is such, is subverted, and sinneth, being condemned of himself.

self up as *Head* of a *Party*, ready to join with any *Sect* whatever, for promoting some *worldly* End and Purpose ; let him † be expelled from the Christian Church, as one † *Avitio-* that acts against the plain Dictates of his own Conscience ; *xatdakpi-* and to be looked on as a lost and profligate Person, and *TG.* his Conversation avoided.

12 When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis : for I have determined there to winter.

13 Bring Zenas the lawyer, and Apollos on their journey diligently, that nothing be wanting unto them.

14 And let ours also learn † to maintain good works for necessitary

9. Wherefore reject and discountenance all the frivolous and contentious Disputes about *Jewish* Traditions, Pedigrees, and Ceremonies ; as being of no manner of Advantage, but the greatest Obstacles to the Christian Profession.

10 & 11. Whatever pretended Christian is obstinately and incurably bent upon maintaining such Doctrines, or Practices, as are directly contradictory to the known Rules of our Religion \* ; and such as, upon sufficient Admonition, he cannot but, *xatdakpi-* <sup>\*'Apejtu-</sup> *Himself*, know to be so ; and all this *OpowzG.* out of a *factions* Temper, to set him-

12. As soon as I send either *Artemas*, or *Tychicus*, to supply your Place, make it your Busines to meet me at *Nicopolis*, for I intend to stay there the Winter Season.

13. Supply *Zenas* and *Apollos* with all Necessaries for their Voyage to me.

14. And be careful to exhort all Christians, but especially the *Jewish* † Converts (who most want the † *Hueti-* Advice) *etc.*

\* Ver. 9. *Foolish Questions.* See 2 Tim. ii. 23.

† Ver. 10. *An Heretick—reject.* Παντες avoid him, have nothing to do with him.

† Ver. 4. *Let ours learn.* Some learned Persons think that by *ours* he means the *Gentile* Converts. Let the Reader judge.

*A.D. 64.* cessary uses, that they ~~be~~ be not unfruitful.

\* Καλῶν Occasion for it, without Distinction, upon any account of  
Ἐργῶν. different Sentiments and Opinions.

15 All that are with me salute thee. Greet them that love us in the faith. Grace *be* with you all. Amen.

15. All the Christians with me send their hearty Love to you. Do the same from us to all that bear us any Christian Respect. The Divine Love and Favour be with you all. Amen.



A PARA-



A

PARAPHRASE  
ON THE  
Epistle of St PAUL  
TO  
PHILEMON.

---

*The PREFACE.*

 *Nefimus* was Servant (or *Slave*) to *Philemon* the *Colossian*, one of *St Paul's* Converts. He had robbed, and ran away from his *Master*. The better to lie undiscovered, He gets to *Rome*, where the *Apostle* then lay, under his *First* (See Ver. 22.) Confinement. *St Paul* providentially happens upon this Man; converts him to the Christian Faith; and now sends him back to his *Master*, with this Epistle of Reconciliation: Wherein are so many lively Strokes of generous Humanity and Christian Compassion to a reformed *Sinner*; of such *Justice*, mixed with so much *Sweetness* and *Condescension*, along with the *Authority* of an *Apostle*, toward one that was both a *Friend* and a *Disciple*; as may render it a just Wonder, to find some People of Opinion, that *This Epistle* contained so little in it, as to be unworthy to be ranked among *St Paul's* Writings. For more particular Moral Reflections from this Letter the Curious Reader may be referred to the Excellent Preface of *St Chrysostome*.

# P H I L E M O N.

A.D. 62. PAUL a Prisoner  
 of Jesus Christ,  
 and Timothy our brother,  
 unto Philemon our dearly beloved,  
 and fellow-labourer.  
 \* *Theodoret.*

2 And to our beloved Apphia, and Archippus, our fellow-soldier, and to the church in thy house :  
 3 Grace to you, and peace from God our Father, and the Lord Jesus Christ.

<sup>†</sup> See *Philip.* i. 1.

*I Paul, that am now a Prisoner at Rome for the Sake of Jesus Christ, and his Religion, send this Epistle to my dear Convert, and Fellow-Labourer Philemon, and to my dear Friend Apphia\* his Wife, not forgetting Archippus, my Brother Minister, and all your Christian Family : Wishing you all Divine Favours and Blessings from God the Father, and the Lord Jesus Christ. As doth † Timothy also, who is now with me.*

4 I thank my God, making mention of thee always in my prayers,

5 Hearing of thy love and faith which thou hast toward the Lord Jesus, and toward all saints ;

6 That the communication † of thy faith may become effectual by the acknowledging

1, 2 & 3. *I Paul, that am now a Prisoner at Rome for the Sake of Jesus Christ, and his Religion, send this Epistle to my dear Convert, and Fellow-Labourer Philemon, and to my dear Friend Apphia\* his Wife, not forgetting Archippus, my Brother Minister, and all your Christian Family : Wishing you all Divine Favours and Blessings from God the Father, and the Lord Jesus Christ. As doth † Timothy also, who is now with me.*

4 & 5. Expressing my hearty Thanks to God (which indeed I never omit to do whenever \* I mention you in my Prayers, for your Stedfastness to the Christian Religion, and your Charity to all it's Professors, which I hear to be so Exemplary and Remarkable.

6 & 7. For it cannot but be a Matter of the deepest Satisfaction to me, to have such ample Testimonies of your Christian Sincerity, in your

\* Making mention of thee always in my Prayers. Or thus, *ιναγίτω τῷ Θεῷ πάντοτε, μνεῖαν σα ποιήσω.* I always thank God when I mention you in my Prayers.

† Ver. 6. The Communication of thy Faith — *ἡ κοινωνία τῆς πιστεῶς σα,* your sharing or partaking of the (Christian) Faith.

Ibid. By the acknowledging of every good thing — *εἰπεῖν γε,* By your manifesting every good thing to be in you.

ledging of every good thing which is in you in Christ Jesus.

7 For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother.

8 Wherefore, though I might be much bold in Christ, to enjoyn thee that which is convenient,

9 Yet for love sake I rather beseech thee, being such a one as Paul the \* aged, and now also a prisoner of Jesus Christ.

Faith you so much esteem and value.

10 I beseech thee for my son Onesimus, whom I have begotten in my bonds :

11 Which in time past was to † thee unprofitable : but now profitable to thee and to me :

ture, and become a profitable Servant to You, and a Credit to Me.

12 Whom I have sent again: thou therefore receive him that is mine own bowels.

13 Whom

your generous Relief of the Indigent and Suffering Members of that *Holy Profession.* A.D. 62.

8 & 9. Wherefore, with a Person of a good and generous Disposition, I shall have no Occasion to insist upon the Respect and Reverence he owes me, as his *Apostle* and first Converter; but hope, it may be sufficient for gaining your Compliance with a Request, I am now going to make to you, to apply myself to you as a *Friend*, as an *Aged Friend*, and a *Prisoner* for the

10 & 11. My Suit is not in my Own Behalf, but of the Bearer your Servant *Onesimus*; who, though once so treacherous, † as to rob and run away from you ; yet, now that I have converted him to the *Christian Religion*, will, I doubt not, make you the utmost Amends, by a diligent and faithful Service for the fu-

12. In full Assurance of which, I now send him back to you, and beg you would entertain him again ; if not for his *Own*, yet for *My Sake*,

P 4

as

\* Ver. 9. Paul the aged — Or perhaps Παῦλος ἀπεστόλος, Paul the *Ambassador*, agreeably to 2 Cor. v. 20. Ephes. vi. 20. Indeed it does not appear that St Paul was a very *aged* Man when this Epistle was written ; though it may well be allowed, that the many *Fatigues* and *Hardships* he had undergone, might bring an earlier old Age upon him than upon the generality of Mankind.

† To thee unprofitable, αχειρον, *Injurious*. See Rom. i. 28. Ephes. v. 11. Thus Inutilis among the Latins is *Injurious*.

A.D. 62. as a Person now exceeding dear to me : For remember, I had the Pleasure to make him a Convert in my Bonds, and the Son of my Old Age.

13 Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel.

14 But without thy mind would I do nothing, that thy benefit should not be as it were of necessity, but willingly.

15 For perhaps he therefore departed for a season, that thou shouldest \* receive him for ever ;

16 Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord ?

17 If thou count me therefore a partner, receive him as my self.

18 If he hath wronged thee, or oweth thee ought, put that on mine account.

19 I Paul have written it † with mine own hand, I will repay it : albeit I do not say to thee, how thou owest unto me even thine own self besides.

13 & 14. Indeed I could willingly have kept him here, to do me those good Offices, in my Confinement, which I know your Self would gladly perform, if you could : But, as you have a Right to him, I would reap the Benefit of no one's Servant, without his Master's Leave,

15. And I think, you may well look on it as an Act of Providence, that his leaving you, for a while, should prove so happy an Occasion of improving him into a faithful Servant, for his \* whole Life after.

16. Entertain him, therefore, now, not only in the Character of a good Servant, but also of a Christian Brother. Consider how dear he is to Me in that Relation ; and look upon him not only as your Domestick, but as a Fellow-Member of the same Christian Church with us both.

17. And show the Respect you bear to Me, by the generous Reception you give Him.

18 & 19. As to any Damage he has done you, though I could balance that Account, by remembering you owe your very Salvation to Me, as the Instrument of your Conversion ; yet I waive that at present, and here give you, under my own Hand-Writing, † to make good whatever you have lost by him.

20. Do

\* Receive him again for ever. διανοιον — A Servant for Life.

† With my own Hand. See Rom. xvi. 26. 1 Cor. xvi. 21. 2 Thess. iii. 17.

20 Yea, brother, let me have joy of thee in the Lord: refresh my bowels in the Lord.

21 Having confidence in thy obedience, I wrote unto thee, knowing that thou wilt also do more than I say.

22 But withal, prepare me also a lodging, for I trust that through your prayers I shall be given unto you.

23 There salute thee Epaphras, my fellow-prisoner in Christ Jesus:

24 Marcus, Aristarchus, Demas, Lucas, my fellow labourers.

25 The grace of our Lord Jesus Christ be with your spirit. Amen.

20. Do not, therefore, dear Brother, deny the Christian Pleasure and Comfort you will do me, by your Forgiveness and Compassion to one so near and dear to Me.

21. The great Opinion I have of your dutiful Respect toward me, suffers me not to doubt of a Compliance from you, even beyond what I have requested.

22. I must desire Lodgings at your House, intending to visit you, when my Trial is over; in which I doubt not but to be cleared, by the Concurrence of your's, and other good Christians Prayers.

23 & 24. *Epaphras*, my Fellow-Prisoner for the same Cause of Christ, as also *Mark, Aristarchus, Demas, and Luke*, that labour with me in promoting the Gospel in these Parts, send their hearty Christian Love to you.

25. The Love and Favour of our Lord Jesus Christ be with you, and direct your Mind. *Amen.*



## A

# PARAPHRASE

*On the EPISTLE to the*

## HEBREWS.

---

### The PREFACE.

THE Testimony of all Ancient Copies and Translations, with the concurrent Suffrage of the best Writers, both Ancient and Modern, give such Evidence for St Paul's \* being the Author of this excellent Epistle, that the Objections, or rather Scruples, brought to the contrary are of no Weight. His mentioning himself as lately a Prisoner, *Chap. x. 34.* and in *Italy, Chap. xiii. 24.* with *Timothy's Enlargement,* and a Promise to visit the *Hebrews* along with *Him, Chap. xiii. 23.* do sufficiently clear the *Time* of it's *Date* to have been just after his Deliverance from his first *Tryal at Rome, viz. Anno Domini 63.* as both *Bishop Pearson* and *Dr Mill* have adjusted it. All therefore that will be further needful to let the Reader into the main Spirit of this Writing is, To observe something concerning the *Persons* to whom, and the *Occasion* upon which it was written.

§. I. I

---

\* See Dr Mill's Prolegom §. 83, &c. and Mr Hallet's Introduction to his Supplm. to Mr Peirce on the Hebrews.

§. 1. I have formerly observed the *Hebrews* to signify the Native Inhabitants of the *Jewish Land*, as distinguished from the *Foreign Jews* dispers'd in other Countries; who went under the Name of *Hellenists*, or *Greeks*; though, most properly, the *Converts* or *Proselytes* to the *Jewish Religion* were called by this Name. (See *Acts* x. 2. and vi. 1.) With these *Believing Jews* of *Palestine*, St *Paul* held a constant Intimacy and Correspondence, had a free Access to them in his Writings and Arguments, from the Obligations he had laid them under, by the Charitable Collections he had made, and the constant Care he took for their Poor, *Acts* xxiv. 17. *1 Cor.* xvi. 2. *Cor.* viii. and ix. So that though it be no Question but that this Epistle was intended for the Conviction of the *Jews* of *All Nations*, and the Confirmation of the *Jewish Converts*, wherever dispersed; yet it was thus prudently directed to them of the *Holy Land*: to *Them* first who were the immediate and constant Attendants on those Religious *Ordinances* and *Ceremonies*, the Insufficiency and Abolishment whereof was the chief Argument of this Letter, and to that *Place* that was the *Centre* of the *Circumcision*, from whence his Epistle might, the sooner and better, be communicated to the whole Circumference of their *Dispersion*. (See Sir *Isaac Newton's Observations on the Apocalypse*, Cap. 1.)

§. 2. St *Paul* in his second Epistle to the \* *Thessalonians* • *The Occasion of it.* had foretold a great *Apostacy*, which, so far as related to *Cap. ii. 3.* the *Jewish People*, may be Interpreted, either of the general Revolt of their Nation from the *Roman Government*, or of their *Christian Converts* from the Religion of *Christ*, agreeably to our Saviour's Prediction, *Matth.* xxiv. 12. In the *Latter* of these Senses, it began now to be fulfilled by a too general Desertion of the *Jewish Christians*, frightened from their Profession by the furious Persecution of the Infidel *Jews*. To arm some, and to recover others from this *Apostacy*, was the Purpose of this Epistle: The Substance whereof may, I think, be reduced to the following Arguments.

*First*, The Superlative Excellency of Christ's *Person*, not only above that of *Moses*, but above the very *Angels* too, by the Ministrations of whom the *Jewish Law* was delivered. This is the Argument of the *Two First Chapters*.

*Secondly*,

*Secondly*, The Dignity and perfect Efficacy of Christ's *Priesthood*, and the Insufficiency of the *Levitical* one, together with the Wisdom and Advantage of his being not a *Temporal Monarch*, but a *Suffering Messiah*, make up the Discourse from the *Third* to the *Ninth Chapter*.

*Thirdly*, The mere figurative Nature, and utter Insufficiency of the Legal *Ceremonies* and *Sacrifices*, and the perfect Sufficiency of *Christ's Death*, for the Redemption and Pardon of Mankind, is the Purpose of the *Ninth* and *Tenth Chapters*.

*And Fourthly*, To obviate that Prejudice and bold Assertion of the *Jews*, That to forsake the *Mosical Religion* was to *Apostatize from God*, the *Eleventh Chapter* is spent in showing, the Faith of *Christians* to be the Exercise of the same virtuous *Principle*, whereby all Holy Men of old rendered themselves acceptable to God, and stand upon Record as his true and eminent Servants.

These are severally intermixed with their proper Inferences and Exhortations, all tending to show the *Jewish Christians* the Unreasonableness, Folly, and Danger of falling off again from the *Christian* Faith to the *Jewish Religion*; and to support and spirit them under the Persecution that tended to draw them from it.

§. 3. It is of no great Moment to know the true Reason; why the Apostle thought not fit to prefix his *Name* to this Epistle: The most probable one seems to be, That he might give the less Offence to the *Infidel Jews* of that Country, who were enraged at him as a Preacher to the *Gentiles*; or that, having owned himself the *Apostle* of the *Circumcision*, he concealed his *Name*, to give the less Disgust to such *Jewish Christians* as were not fully weaned from their Prejudices in that Matter. (See Dr Mill's *Prolegom.* §. 99, 100.)

§. 4. I say nothing concerning the original *Language* in which this Epistle was written by St Paul, I rest myself contented in the Opinion of those who, upon the Support of the best of ancient Tradition, conclude it to have been written in the *Syriac* (commonly, at that time, called the *Hebrew*) Language; and translated into *Greek* by St Luke. In Confirmation of which Sentiment, I cannot do better than refer my Reader to the ingenious and learned Mr Halle's Introduction to his *Supplement to Mr Peirce on the Hebrews*.

CHAP.

The  
Ch  
Re  
gior  
abo  
Jev  
  
G  
in di  
spake  
the fa  
phets

2  
last da  
us by  
he has  
of all t  
also  
worlds  
Foref  
the J  
the L  
and a  
A Pe  
being  
Creat  
fation  
verno

3  
bright  
ry, a  
image  
and

\*  
or Pa

## C H A P. I.

## The C O N T E N T S:

*The Apostle's first Argument for dissuading the Jewish Christians from Apostatizing from Christianity to the Jewish Religion; viz. The Truth and Certainty of Christ's Religion, and the Superlative Dignity of his Person, not only above Moses, but even those very Angels by whom the Jewish Law was delivered.*

GOD who at sundry times, and in divers manners, spake in time past unto the fathers by the Prophets,

2 Hath in these last days spoken unto us by his Son, whom he has appointed heir of all things, by whom also he made the worlds.

Forefathers, down from *Adam, Abraham, Moses*, and all the *Jewish Prophets*, to this Day; wherein he has made the *Last and Compleat Discovery* of his Divine Will to us and all Mankind, by *Jesus Christ*, the promised *Messiah*: A Person of most Superlative Dignity and Excellence, being that *Word*† and *Son of God*, by whom the Father Created the whole World, † and governs all the Dispensations of it, and has Constituted him the Lord and Governor over all Created Beings.

3 Who being the brightness of his glory, and the express image of his person, and upholding all things

1 & 2. TO preserve you, dear *A.D. 63.*

Brethren, from that general Apostacy from the Christian Faith, to which the false Doctrines, and furious Persecutions of the Jews are now so prevalent to draw the Believers of that Nation: Let me request you seriously to consider,

† *John i.  
1, &c.  
The Ages or  
Dispensations.*

that your Christian Religion is a Revelation from the same God, who in several Times, Manners, and Degrees, revealed his Will to your

as

Whose Origination is not like that of other Prophets and Lawgivers, of mere Human and Mortal Extraction, nor produced into Being by the Agency of any Subordinate Power,

\* Ver. 1. At sundry Times. Πολυμερίς, or in sundry Parts, or Parcels.

A.D. 63. things by the word of his power, when he had by himself purged our sins, sate down on the right hand of the majesty on high :

¶ Αταύ-  
γασμα.

He, after the great the perfect Redemption of Mankind, like other Priests ; but was exalted to the highest Degree of Heavens Glory and Majesty, to become a most powerful and constant Intercessor with the Father for all true Believers.

4. Being made so much better than the Angels, as he hath by inheritance obtained a more excellent name than they.

ly be seen from all the Person, Office,

¶ Acts xiii.  
33.

5. For unto which of the Angels said he at any time, Thou art my son, this day have I begotten thee ? And again, I will be to him a Father, and he shall be to me a Son ?

(though the most famous Princes) so neither were such distinguishing Characters ever given to the highest Angel or Archangel whatever ; but must be meant of Christ, of whom David was a Type and Figure.

6. And again, when he bringeth in the first-begotten

as instrumental in his Production ; He being an immediate Ray || of the Divine Majesty itself ; the perfect Image and Resemblance of God the Father, by whom the Father made and preserves all Things. Nor did

Sacrifice of himself in the Flesh, for the perfect Redemption of Mankind, die and leave us, like other Priests ; but was exalted to the highest Degree of Heavens Glory and Majesty, to become a most powerful and constant Intercessor with the Father for all true Believers.

4. Thus is Christ, in Dignity of Nature and Character, far Superior, not only to all Mankind, but even to the very Angels, by whose Ministry the Mosaical Law was delivered to your Nation. As may most clearly be seen from all those Scripture-Passages that describe and Authority of the Messiah.

5. Thus (in *Psal. ii.*) He is styled, the || Son, the peculiarly Begotten Son of God. And (in *2 Sam. vii. 14.* *1 Chron. xxii. 10.*) God declares Himself his Father, by way of special Eminence. Which Expressions, as they could no way be applicable \* to the Persons of David or Solomon

6. Again, The Scripture, in other Passages, speaking † of the Triumphant

\* See the learned Mr Peirce's Note upon this Verse.

† And again, when he bringeth in — εἰσαγάγειν may refer either to the Scripture, or to God the Father. The bringing Him again into the World, may signify either the Scriptures speaking again of Christ's coming into the World, or the Father's bringing Christ into the World again at his Resurrection, say some, or at the last Day of Judgment, as others. I have expressed it as agreeably as I could to each of these Acceptations.

begotten into the world, he faith, And let all the Angels of God worship him. phant Resurrection of Christ, and his being made the Saviour, Lord, and Judge of the whole World, represents God the Father as Commanding All Angels to Reverence Him, (*Psal. xcvi. 7.* \*)

A.D. 63.

7 And of the Angels  
he faith, Who maketh  
his Angels spirits, and  
his ministers a flame  
of fire.

Efficacy in their Office, (*Psal. cxxiii. 20, 21.*)

8 But unto the Son  
*be saith*, Thy throne,  
O God, is for ever  
and ever, a scepter of  
righteousness is the  
scepter of thy kingdom :

9 Thou hast loved  
righteousness, and ha-  
ted iniquity; therefore  
God, even thy God,  
hath anointed thee  
with the oil of glad-  
ness above thy fellows.

10 And, Thou, Lord,  
in the beginning hast laid the foundation of the earth : and the  
heavens are the works of thine hands.

11 They shall perish, but thou remainest : and they all shall  
wax old as doth a garment.

12 And as a vesture shalt thou fold them up, and they shall be  
changed, but thou art the same, and thy years shall not fail.

13 But to which of  
the Angels said he at  
any

7. Whereas, the loftiest Titles the Scriptures ever give to the Angels, are no higher than those of Messengers and Ministers of God ; com-  
paring them, for their Swiftness and

Office, to Winds and Flames. (*Psal.*

8, 9, 10, 11 & 12. But, in a quite different Strain, does David represent the Messiah ; viz. As the Only Son of God, the Creator, Lord and Governor of the whole World ; as a perfectly Wise, Just, and Righteous Governor over all Created Beings ; and not, like them of a Created, Finite, and Temporary Existence, at least of a Finite and Temporary Authority, but of a Nature and Dominion truly Divine, Eternal, and Immu-  
table.

13 So also, when the Psalmist (*Psal. cx. 1.*) introduceth God the Father

\* Deut. xxxii. 43. according to the LXX; and to that Passage, in all Probability (as some think) the Apostle refers ; that of *Psal. xcvi. 7.* being, not as 'tis here, All the Angels of God, but All ye Gods. But as Angels are often styled Gods in Scripture, there is no Weight in that Argument. See Mr Pearce upon this Place.

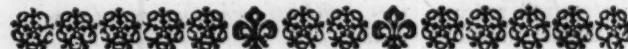
*A. D. 63.* any time, Sit on my right hand, until I make thine enemies thy footstool ?

*Death, and all the Enemies of his Kingdom :* It is in such Expressions as are infinitely too great to be meant of the most Exalted Angel or Created Spirit.

14 Are they not all ministering spirits, sent forth to minister for them who should be heirs of salvation?

to the Christian Church ; Assisting and Ministering to Us, in such Measures as God is pleased to appoint : But Christ is the Lord and Head over both Us and Them \*.

\* Note, For a more compleat Understanding of the Force of the Apostle's Argument in these Passages, I can do nothing better than to refer the Reader to the learned Notes of Mr Peirce.



## C H A P. II.

### The C O N T E N T S.

*An Inference from the foregoing Argument ; viz. That Christians are obliged to the utmost Care and Constancy in their Religion, as being delivered by a Person of greater Dignity than the very Angels that conveyed the Mosaical Law. The Excellency of Christ's Person further illustrated. His being a Suffering Saviour no Objection ; but the utmost Testimony of the Wisdom and Goodness of the Christian Dispensation, for the Benefit of sinful Mankind.*

T Herefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.

*2 For*

i. THE Superlative Dignity then of the Person of Jesus Christ, ought to render you the more regardful of the Religion, and the more resolute to adhere to the Doctrines he has revealed to us ; so as never to be drawn, or tempted from them.

*2, 3 & 4.*

2 For if the word spoken by Angels was stedfast, and every transgression and disobedience received a just recompence of reward :

3 How shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord, *and* was confirmed unto us by them that heard him.

4 God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will ?

5 For unto the Angels hath he not put in subjection the world to come, whereof we speak.

duct and Government of the Son of God himself.

6 But one in a certain place testified, saying. What is man that thou art mindful of him : or the son of man that thou visitest him ?

7 Thou madest him a little lower than the Angels, thou crownest him with glory and honour, and didst set him over the works of thy hands.

8 Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him.

2, 3, & 4. For if God did in so *A.D. 63.*  
exact and severe a Manner, vindicate the Honour of the *Jewish Law* ; that was convey'd to that People by the Ministry of *Angels* only ; insomuch that every contemptuous Violation of it was punished with immediate Death\*, \* *Chap. v. 2.*

and had no Sacrifices to atone for it : How much more dreadful must be the Punishment of such as wilfully neglect and forsake the Mercies of the *Christian Religion*, that were revealed and brought down to us from Heaven by the very *Son of God* Himself; the Truth whereof was, in such ample Manner, demonstrated to us His *Apostles*, by the Powers of the Holy Ghost ; and by us to the rest of Mankind ?

5. Remember, I say, that your Religion was conveyed to Mankind by one that is Superior to all *Angels*; and that the *Christian Church* has the Happiness to be under the immediate Conduct and Government of the *Son of God* himself.

6, 7, & 8. Of whom those Words of the *Psalms* (*Psal. viii. 4, &c.*) [though we should suppose they were] primarily spoken of *Adam*, and his Posterity in general ; yet, in their *Full and Compleat Sense*, could not be true of *Them* ; because they expressly represent a *Person as perfect Lord and Governor over all Created Beings* ; a *compleat Conqueror over all the Enemies of God's Kingdom* ; which can never be said of *Adam*, or of any Branch of Human Race.

Q

Whereas

A.D. 63.

9 But we see Jesus, who was made a little \* lower than the Angels, for the sufferings of death, crowned with glory and honour, that he by the grace of God should taste death for every man.

Degree of Heavenly Glory and Majesty; and this *God-Man* become the Lord, and Governor, and Saviour of all Men.

10 For it became him, for whom are all things, and by whom are all things in bringing many sons unto glory, to † make

<sup>† See 1 Cor. i. 18, 23, 24, and Cap. 25.</sup> the captain of their row sufferings.

ii. 2.

ciples, was not *Temporal*, but *Spiritual* and *Heavenly*: And, for the Encouragement and Support of such as were to go through a World of Sufferings and Temptations, as the Condition of that Happiness; this (among others) was one Instance of the Divine Wisdom, that he that was to be both our *Saviour* and *Example*, should work our Salvation by, and be himself Crowned and Rewarded for, his *Sufferings*.

11 For both he that sanctifieth, and they who are sanctified, are all

9. Whereas they exactly answer to *Jesus* our *Messiah*, the second *Adam*; who though in his Human State\*, while by the Wise and Merciful Dispensation of God, he was to suffer Death, for the Redemption of *Mankind*, He was indeed in a State inferior to that of *Angels*; yet in Reward of those Sufferings, is that *Human Nature* of his now exalted to the highest

10. The Generality of the *Jews*, indeed, expected Christ under the Character of a *Temporal Monarch*, and a Conqueror for their particular Nation. And think it a great Objection against our *Jesus*, that he was a suffering † *Messiah*: But the Divine Wisdom saw further and better. The Happiness he was to bestow on his Dis-

11, 12, & 13. Thus it pleased God, that the Redeemer of Mankind should condescend to take on him the same Nature

\* Ver. 9. *Made a little lower than the Angels* — *Επαχύστη*, *for a little while lower than the Angels*.

† *Make the Captain* — *perfect through Sufferings*. *Τελειωσαται*, in a *Sacrificial Sense*, is either to *Consecrate*, or to *purge perfectly from Sin*. In an *Agonistical Sense*, it is to *Crown and Reward*. I shall distinguish them as clearly as I can, by the Connexion of the several Passages in which it occurs in this Epistle.

all of one : for which cause he is not ashamed to call them brethren.

12 Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.

13 And again, I will put my trust in him : and again, Behold, I, and the children which God hath given me.

14 Forasmuch then as the children are partakers of flesh and blood; he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is the devil :

15 And deliver them who through fear of death were all their life time subject to bondage.

16 For verily he took not on him the nature of angels : but he took on him the \* seed of Abraham.

17 Wherefore in all things it behoved him to be made like unto his

Nature with those he was to Redeem: A.D. 63.  
According to those Prophetic Expressions of Scripture, concerning the *Messiah*; wherein *He vouchsafes to own us for his Brethren, as in Psal. xxii. 22.* and is represented as *paying the same humble Duties to God the Father with the rest of the holy and truly religious Part of Mankind*: And in another Place calling us *His Children*, as in *Isa. viii. 17, 18. I will wait upon the Lord — Behold I and the Children which God hath given me, are for Signs, and for Wonders in Isreal, from the Lord of Hosts.* —

14 & 15. Thus it seemed good to the Divine Wisdom to reconcile and make us his Children, by the Sufferings of *Christ* in that very Nature that had Transgressed ; as the most proper Way of Conquering that prevailing Power of the *Devil*, that had tempted us to Sin, and drawn us into Death; and, by this Means, to give to all Mankind (especially the *Gentile* World, that were enslaved with the Sense of Guilt, and the Fear of Death, without any Prospect of a Recovery from it;) the certain Hope of a future and happy Life.

16 & 17. For Christ is to be consider'd, not as a Redeemer of *Angels* and Fallen *Spirits*, but of *Mankind*; \* of all those, who like true Children of *Abraham*, are subject to Temptations and Sufferings, and are to be advanced to Pardon and Happiness

Q 2

by

\* Ver. 16. But the Seed of Abraham, according to the great Promise, In thy Seed shall all the Nations of the Earth be blessed.

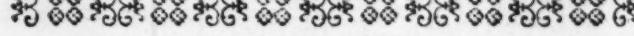
A.D. 63. his brethren, that he might be a merciful and faithful highpriest, in things pertaining to God, to make reconciliation for the sins of the people :

tone for our Sins, and to Support and Encourage us under Our present Sufferings for His Religion ; whom we know to have had a fellow-feeling with us, and so to bear a compassionate Regard towards us.

18 For in that he himself hath suffered, being tempted, he is able to succour them that are tempted.

as with a full Power to relieve and support him.

18. For nothing is such an immediate Comfort to a Christian, as to know he suffers for the Sake of a Saviour, who is touch'd with the Experience of what he undergoes, as well



### C H A P. III.

#### The C O N T E N T S.

*The Second Branch of the Apostle's first Argument for their Stedfastness to the Christian Profession; viz. The Dignity of Christ, as a Lawgiver, above Moses. A Warning from thence against Infidelity and Apostacy. As also from the Instance of the obstinate Israelites, that were denied Entrance into the Land of Canaan, for the same Miscarriage.*

\* Chap. ii.  
11, 12, 13.

† *meto-*  
*Xoi.*

WHerefore holy Brethren, partakers of \*the heavenly calling, consider the apostle and high priest of our profession Christ Jesus.

1. WHerefore, \* dear Brethren, Brethren of Christ, and Children of Abraham, Members of the Holy Church of God (tho' you only Partake † of it with other People) consider well the exceeding great Dignity of Christ's Person, who as a Prophet

Prophet has given you the most compleat Rules of Life ; as A.D. 63. a High Priest, by suffering in your own Nature, has procured the perfect Pardon of your Sins ; and by his Religion, obtained such Spiritual and Heavenly Blessings for you, as far surpasses those of the Jewish Law.

2 Who was faithful to him that appointed him, as also Moses was faithful in all his house.

Office for the Christian Church, as you can imagine, or <sup>wisdom</sup> the Scripture declare, Moses to have done toward the Jewish one, when it stiles him *Faithful in all his House*; i. e. the Church of God (Numb. xii. 7.)

3 For this man was counted worthy of more glory than Moses, in as much as he who hath builded the house, hath more honour than the house.

4 For every house is builded by some man, but he that built all things is God.

3 & 4. But you must consider too, that as a Substitute and Deputy + Governor, who is himself but a Member <sup>neurās.</sup> of the House or Society he Governs, is inferior to the Lord + that appoints him ; so much is Moses inferior to Christ : For Moses acted in the Jewish Church only as a Servant of God ; whereas Christ, as the Son of God, is Lord and Governor both of the Jewish and Christian Church ; and the Supreme Governor or Houholder over All is God the Father ¶.

5 And Moses verily was faithful in all his house as a servant, for a testimony of those things

2. Remember that God the Father has appointed and established Him the Lord and only High Priest over his Church : And that he has as perfectly performed every Part of his great \* <sup>wisdom</sup>

Office for the Christian Church, as you can imagine, or <sup>wisdom</sup> the Scripture declare, Moses to have done toward the Jewish one, when it stiles him *Faithful in all his House*; i. e. the Church of God (Numb. xii. 7.)

3 & 4. But you must consider too, that as a Substitute and Deputy + Governor, who is himself but a Member <sup>neurās.</sup> of the House or Society he Governs, is inferior to the Lord + that appoints him ; so much is Moses inferior to Christ : For Moses acted in the Jewish Church only as a Servant of God ; whereas Christ, as the Son of God, is Lord and Governor both of the Jewish and Christian Church ; and the Supreme Governor or Houholder over All is God the Father ¶.

5 & 6. Moses indeed had a Commission to manage that Church, and faithfully || discharged it ; but still it || <sup>wisdom</sup> was in the Capacity of a Servant and

Q 3

Deputy,

‡ Κατασκευάζω — signifies either to Build, or to Order and Govern. The Former Sense is most commonly received, but the Latter seems, in this Place, to be most natural. Moreover, σικη the House, here seems clearly to signify not the Material House, but the Inhabitants or Family dwelling in it.

¶ Compare 1 Cor. xi. 3, 12.

A.D. 63. things which were \*  
to be spoken after.

6 But Christ as a Son  
over his † own house,  
whose house are we, if  
we hold fast the confi-  
dence, and the rejoic-  
ing of the hope firm  
unto the end.

so great a Privilege,  
to his Religion, under all our Pressures and Persecutions.

7 Wherefore as the  
Holy Ghost saith, To  
day, if ye will hear  
his voice,

8 Harden not your  
hearts, as in the pro-  
vocation, in the day  
of temptation in the  
wilderness :

9 When your fathers  
tempted me, proved  
me, and saw my works  
forty years.

10 Wherefore I was  
grieved with that ge-  
neration, and said,  
They do alway err in  
their hearts, and they  
have

Deputy, employed to deliver a Dis-  
pensation that plainly pointed out another more perfect one, that was to  
succeed it. But we Christians are  
now under the immediate Govern-  
ment of Christ Himself, † the Lord  
over all Churches and Divine Dispen-  
sations, as the Son of God: And shall  
not fail to enjoy the final Fruits of  
on Condition of our steady Adherence  
to our Pressures and Persecutions.

7, 8, & 9. Let therefore that in-  
spired Lesson of the Psalmist, (Psal.  
xcv.) be heartily considered by you  
now: Wherein he exhorts the Jewish  
People, *To hearken to the Divine Com-  
mand while Opportunity was afforded  
them; and not to harden their Hearts  
and become incurable, by an obstinate  
and wilful Disobedience, as their Fore-  
fathers did in the Wilderness; where  
they distrusted the Divine Power and  
Providence, and provoked the Wrath of  
God, for forty Years together.*

10 & 11. The Consequence of  
which habitual Course of Impiety,  
was, *That they became utterly unwor-  
thy of the Continuance of the Divine  
Favour and Protection, and caused  
God*

\* Ver. 5. *For a Testimony of those Things that were to be spoken after*, that is, the Religion or Dispensation of Christ, as appears most clearly from John v. 46, 47. Luke xxiv. 44. Acts xxvi. 22. and many like Passages.

† Ver. 6. *Christ as a Son over his own House*. A very wrong Translation. It is, *over his*, viz. God's House; ἐπὶ τὸν οἶκον αὐτῆς; the αὐτῆς plainly is to be referred to Θεῷ God [Ver. 4.] as it is in the 5th Verse: Agreeably to 1 Tim. iii. 15. 1 Cor. iii. 9. *Ye are God's Building.*

have not known my ways.

11 So I swear in my wrath, They shall not enter into my rest.

12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

13 But exhort one another daily while it is called, To day, lest any of you be hardened through the deceitfulness of sin.

(14 For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end.) \*

15 While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation.

God to Swear by Himself, That they A.D. 63. should never enter into the promis'd Land.

12. Take heed then, that Their Case in respect of that *Temporal Blessing* of *Canaan*, be not *Yours* now, in respect to the eternal Blessings of *Christ's Religion*. Remember, that by forsaking *Christianity*, you Apostatize from the *same God*, who lives Eternally to Reward the Faithful, and Punish the Disobedient.

13. To prevent which, make it your immediate Endeavour, so to encourage one another to Patience and Perseverance; that none, if possible, may be drawn from their Profession, by the subtle Insinuations, or most violent Persecutions from their Adversaries.

[14. Remember, that the great Privileges of Christianity are to be enjoyed only upon Condition of a resolute Perseverance in *That Religion*, to which you have engaged your selves.]

15. Consider how much it concerns you to lay hold of the *present Time* afforded for it; and the Danger of neglecting it, as the *Jews* did in the *Wildernes*.

Q 4

16 For

\* Ver. 14. Note, This Verse being included in a *Parenthesis*, makes the clearest Connection between the 13 and 15 Verses; which, otherwise, is much interrupted.

A.D. 63.

16\* For some when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.

17 But with whom was he grieved forty Years? was it not with them that had sinned, whose carcases fell in the wilderness.

18 And to whom sware he that they should not enter into his rest, but to them that believed not?

19 So we see that they could not enter in because of unbelief.

16, 17, & 18. And let it move you the more, to observe how Infectious and Epidemical their Dissatisfactions and Disobedience was,

\* That the whole Congregation were drawn to murmur against Moses and Aaron, except Caleb and Joshua. (Numb. xiv.) Nor did their Numbers prevent the Certainty of that Punishment God had sworn to inflict upon them; for they all, except these two, died in the Wilderness.

19. As therefore Infidelity and a Revolt from the Divine Commands lost them the Promised Land; so will your renouncing the Christian Profession, for any Persecutions whatever, forfeit you all the Blessings of this New and Gracious Covenant.

\* For some, when they heard, &c. τινὲς γὰρ ἀκόσαντες πεπιπάντες; δλλαὶ στάντες — Who did provoke? Did not all that came out of Egypt? Interrogatively, as the two following Verses are. Or else the Sense is this,—Though your Apostacy from Christianity be now too general, as theirs was then—Yet remember you have Caleb and Joshua for your Example and Encouragement; who were preserved for their singular Obedience, while all the rest were destroyed.

## C H A P. IV.

## The C O N T E N T S.

*The same Exhortation to Constancy and Patience continued.*

*Christianity promises a future and better State of Happiness, than the Land of Canaan was. That there is such a State provided for good and faithful Men, proved from the ancient Scriptures of the Old Testament. Christ a Severe and Terrible Governor to the Obstinate and Disobedient. No concealing our Cowardice and Infidelity from Him. The Exhortation of Chap. ii. 10. renewed.*

LET us therefore fear, lest a promise being left us of entering into his rest, any of you should \* seem to come short of it.

2 For unto us was the gospel preached as well as unto them, but the word preached did not profit them, not being mixed with faith in them that heard it.

3 For we which have believed, do enter into rest, as he said, As I have sworn in my wrath, If they shall enter into my rest: although the works were finished from the foundation of the world.

4 For

1. BE exceedingly careful therefore, || I say, that by a Revolt from the True Religion, you || *Chap. iii.* lose \* not the Celestial Happiness of <sup>18, 19.</sup> the *Gospel*, as the murmuring *Jews* did that of the Terrestrial *Canaan*.

2. You have now the Substantial Religion and Promises of *Christ* as fully declared and confirmed to you, as they had their *Law*, and the Promise of the Land of *Canaan*; and may, through your own Default, forfeit the Blessings of it, as they did theirs.

3, 4, 5 & 6. For that there is such a future and eternal State of Rest and Happiness, reserved for God's faithful Servants, beside, and far exceeding, that of the *Jewish Canaan*, is plain, by comparing the several Passages of Scripture where that Phrase of, *The Rest of God*, is mentioned. When God had finished the Works

of

---

\* Seem to come short of it. Διχεῖ in the same Sense as in Luke viii. 18.

A.D. 63.

• Gen. ii.

4 For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works.

5 And in this place again, If they shall enter my rest.

6 Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached, entered not in because of unbelief:

7 Again, he limiteth a certain day, saying in David, to day, after so long a time; as is said, To day if ye will hear his voice, harden not your hearts.

8 For if Jesus had given them rest, then would he not afterward have spoken of another day.

9 There remaineth therefore a rest to the people of God.

10 For he that is entered into his rest, he also hath ceased from his own works, as God did from his. from all the Labours

11 Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.

12 For

of the Creation he is said to have rested from his Work \*. And when the Psalmist (Psal. xciv.) mentions the Entrance into God's Rest; it is indeed, so far as it refers to the Jews in the Wilderness, meant of their entering into the Land of Canaan, as a Rest from their Travels in the Wilderness, resembling that of God's Resting from his Creation: But, as it relates to the Jews of his own Time, to whom David spoke them, it must have a Higher Meaning than the Rest of Canaan, which those Murmurers lost by their Infidelity.

7, 8 & 9. For as that Exhortation of David, not to harden the Hearts, was directed to the People, then living, who had for a long Time been possessed of the Land of Canaan, into which Joshua brought their Forefathers; The Rest of God proposed to Them could not be That, but must signify a future State of Heavenly Happiness; the same that the Gospel promiseth to us Christians.

10. Nor indeed could the Happiness and Reward of a true Servant of God be properly compared to God's Rest from all his Work, unless it be a Final and Compleat Deliverance and Troubles of this Life.

11. Strive therefore to attain this Perfect State of Felicity, and not lose it by Apostacy, as the Israelites did their Canaan.

12 & 13. And

Ch.

12  
of power  
than a  
sword  
to the  
der of  
and o  
marro  
scerne  
and i  
heart.

13  
any c  
not r  
fight:

14  
we ha  
priest,  
into t  
fus th  
let us  
profel

15  
an hig  
canno  
with  
our i  
was in  
ted li  
witho

Him  
of H  
that  
He su

\*  
my R  
the A  
I tho  
it's F

12 For the word of God is quick and powerful, and sharper than any \* two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a dis-  
cerner of the thoughts and intents of the heart.

13 Neither is there any creature that is not manifest in his sight: but all things

are naked and open unto the eyes of him with whom we have to do.

14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.

15 For we have not an high † priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

*Himself* been exposed to Sufferings, and felt the Miseries of Human Life, as you do; only with this Difference, that those Miseries *We* feel, are the Result of *Sin*, while *He* suffered in pure and unspotted *Innocence* ‡.

12 & 13. And consider, how ex- A.D. 63.  
quisitely Wise, All-knowing, and terribly Powerful this *Jesus*, the *Son* and *Word of God*, is: That there is no Way to conceal your Cowardise and Hypocrify from him, the Searcher of Hearts; who is both your *Saviour* and your *Judge* \*. Consider also what a powerful and effectual Thing the *Word of God* is, (viz. his *Promises* and *Threatnings*) when duly believed, and attended to, in the Minds of Men.

14. Look on him, and adhere to his Profession, to his *Word* and *Promise*, as your Great *High Priest*, that hath both Atoned for your Sins, and, by his Exaltation into Heaven, is become your powerful and constant *Intercessor* with God.

15. Embrace him, as a far more able and sufficient High Priest than the *Mosaical* one could be; as in all other Respects, so particularly in this, That he has not only perfect Power to help and assist you, but is one that must be most compassionately willing, and free to do it; as having

<sup>† Chap. ii.</sup>  
<sup>17.—iii. 1,</sup>  
<sup>3, 6.</sup>

<sup>‡ Chap. vii.</sup>  
<sup>26. 1 Job. iii. 2,</sup>  
<sup>1, 2.</sup>

16. Relying

\* See Rev. i. 16. and ii. 12, 16. and xix. 13, and 15. with my Paraphrase on those Passages. And let the Reader compare the Notes of the learned Mr Peirce; and then judge for himself. I thought it proper to express both Senses; each of them having its Favourers amongst the Learned.

A.D. 63.

16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

upon Him, for a seasonable Deliverance from all the Persecutions you suffer for his Sake.

16. Relying therefore on the Power and Compassion of such an Intercessor, you may address to God with a much more comfortable Assurance, than the Jews could to the

*Mercy Seat*: And cheerfully depend

Ch

her  
for  
for  
forDa  
fenc  
cen  
Afl  
riag  
Outake  
to h  
is c  
wa5  
rise  
be  
pri  
faid  
art  
hav6  
ina  
art  
after  
Mesole  
of C  
Acc  
|| R  
The  
upon  
call

\* See Chap.  
iv. 14, 15,  
16, 17.

FOR every \* high priest taken from among men, is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins :

that of Their High Priest could ever be : As may be seen by comparing them in any respect whatever. As First, The Jewish High Priests, though employed in Divine Service, and Mediators between God and the People, were yet but mere Frail and Mortal Men.

2 Who can have compassion on the ignorant, and on them that are out of the way ; for that he himself also is compassed with infirmity :

3 And

1. YOU may now, I say, as you are Christians, address yourselves to God with a clearer and more comfortable Assurance of Acceptance with him than the Jews could do ; as having Christ for your High Priest, whose Office is of far more Dignity and Prevalence than

2 & 3. And though they could not but bear a compassionate Regard to the Frailties and Infirmities of the People, in whose Behalf they Ministered ; yet was this their Compassion of a much inferior and less effectual Kind than that of Christ to Us. They

3 And by reason hereof he ought, as for the people, so also for himself, to offer for sins.

They could not but have a fellow-feeling with the rest of the Congregation, because they were *Men* and *Sinners* themselves: And for that Reason, upon the Great *Expiation*

A.D. 63.

*Day*, they offered a particular Sacrifice for their *Own Offences*: Whereas *Christ* lived and suffered in perfect *Innocency*, and was pleased, for, our greater *Comfort* and *Assurance*, to sympathize with our *Infirmitie*s, *Miscarriages*, and *Sufferings*, while he had not the least Sin of his *Own*.

4 And no man taketh this honour unto himself, but he that is called of God, as was Aaron:

5 So also Christ glorified not himself to be made an high priest: but he that said unto him, Thou art my son, to day have I begotten thee.

6 As he saith also in another place, Thou art a priest for ever after the \* order of Melchisedec.

solemn Manner, declared and demonstrated to be the Son of God, the Great High Priest and Saviour of Mankind. According to those Words of the Psalmist spoken of the Resurrection of the Messiah, by God the Father (Psal. ii.) || Act. xiii. Thou art my Son, this Day have I begotten Thee. And upon the same Account in another Psalm (Psal. cx.) He is called A Priest for ever after the Order of Melchisedec,

i. e. an

† See Philip.  
ii. 5—11.

\* After the Order of Melchisedec, κατὰ τὸν τάξιν. According to the Likeness or Resemblance of Melchisedec; as the following Passages and those of the fifth Chapter plainly show it, especially Ver. 15. of that Chapter. Accordingly the Syriac renders it by סְמִלָּה Similitude.

A.D. 63. i. e. an Eternal and Powerful one ; a King to Govern and Save, as well as a Priest to Sacrifice for his People.

7 Who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard, in that he feared.

8 Though he were a Son, yet \* learned he obedience, by the things which he suffered :

9 And being made perfect, he became the author of eternal salvation unto all them that obey him ;

10 Called of God an high priest after the order of Melchisedec.

ing of the fo**re**mentioned Scripture, *Thou art a Priest for*

**† See Ver. 6. ever after the Order of Melchisedec †.**

11 Of whom we have many things to say, and hard to be uttered ; seeing ye are dull of hearing.

Excellency above the Levitical Priesthood, the Jews so much boast of. But I fear your Prejudices are still such, that

7 & 8. So also the Prayers and Tears, the Agonies and Sufferings of our Jesus, were a Service of infinitely more Acceptance and Prevalency with God, than the Prayers and Sacrifices of a Jewish High Priest could possibly be. The Obedience and Sufferings of one, who was the very Son of God, making him at once both a compleat Atonement for our Sins, and a most perfect and encouraging \* Example of Obedience and Resignation to the Divine Will.

9 & 10. And as his Sufferings thus rendered him a Perfect High Priest for our Reconciliation to God, so his Resurrection || and Glorification in Heaven has demonstrated Him to be the powerful Saviour of all his true Disciples ; giving them a perfect Assurance of eternal Happiness : According to the true Meaning

11. I have several Things particularly to observe to you, concerning this Analogy between the Priesthood of Melchisedec, and that of Christ ; in order to convince you of its great Excellency above the Levitical Priesthood, the Jews so much boast of. But I fear your Prejudices are still such, that

\* *He learned Obedience by the things, &c.* Εμάθει may signify, not only to be instructed one's self, but to learn others, answering to the Hebrew מְלֹאָה rendered both by Εμάθει and διδάσκειν, in the Septuagint.

that you will hardly \* understand and relish them, though A.D. 63.  
the things themselves are intelligible and easy enough.

12 For when for the time ye ought to be teachers, ye have need that one teach you again which *be* the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

made your Improvement so small, that instead of that, I had need go over with you again, teach you the first Rudiments of it, and treat you not like *Men* but *Children*.

13 For every one that useth milk, is unskilful in the word of righteousness: † for he is a babe.

14 But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil. ‡

12. For indeed, though one would think you have had time enough from your first Conversion (especially the Jewish Converts, who have long before enjoyed the Advantage of the Law, and the Prophets) to understand your Christian Religion so well, as to be able to teach the highest Doctrines of it to others; yet I find your Jewish Notions and Prejudices have

13 & 14. And, as Milk is the proper Food for Children, so, I am afraid, the first and plainest Articles of Christianity would be fitter for such slender Proficients as you, than the higher Doctrines of it, which ought to be communicated only to such as have already attain'd to a good Understanding ‡ of the first and fundamental Points of their Profession.

\* Hard to be uttered. λόγος δυστερμένευτος. Hard for such prejudiced People to understand. The same with St Peter's δυσνόητα, 2 Pet. iii. 16.

† Ver. 13. The Word of Righteousness, or λόγος δικαιοσύνης, the Doctrine of Justification—viz. by Christ, in Opposition to that of or by the Law.

‡ Ver. 14. Both Good and Evil—is an Hebraism to signify Things in general. To know Good and Evil, is to have a very large Knowledge, Gen. iii. 5. To speak neither Good nor Evil, is to say nothing at all. But the Phrase is here confined to a particular Subject in religious Matters, as the Context shows, and as in the Paraphrase.

## C H A P. VI.

## The C O N T E N T S.

*The Apostle promiseth them farther Instructions, particularly in the Comparison between Christ and Melchizedec. But, before he enters upon that Point, renewes his Exhortation to Constancy and Perseverance, from the great Danger and Hazard of ever recovering a Christian Apostate; and from the Example of the Faith and Reward of Abraham, and the Truth of the Divine Promises.*

A.D. 63.

\* Chapt. v.  
xi, 12, 13.

**T**herefore leaving the principles of the † doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith towards God.

z Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

ter Encouragement in these general and fundamental Points, I shall wave them, and pursue my Proposal of instructing you further and higher, particularly in the formention'd Analogy between the Priesthood of Christ, and that of Melchizedec.

i & 2. **B**UT notwithstanding that the small Proficiency you have made would make it not amiss for me, \* as I said, to teach you, over again, the first Principles of Christianity; such as the Necessity of Repentance and Reformation of Life; of Belief in God and Christ; of being Baptized with Water and the Holy Ghost; the Imposition of the Apostles Hands, for receiving the Holy Ghost after Baptisms; of the Belief of a Future State, and a Future Judgment, and the like; yet, for the better of those that still adhere to their Profession, in these general and fundamental Points, I shall

wave them, and pursue my Proposal of instructing you further and higher, particularly in the formention'd Analogy between the Priesthood of Christ, and that of Melchizedec.

3. (Which

---

† Ver. 1, 2. *The Principles of the Doctrine of Christ—The Foundation of Repentance—Faith—Baptisms, &c.*

Note, Whoever looks into the *Comments* upon these two Verses, will find to what a great Uncertainty the Learned are reduced in their Interpretations of these Phrases; viz. Whether they be Principles and Fundamentals of the Jewish Religion (originally designed to lead Men to the Doctrines of Christ) or Doctrines of Christianity it self. I have followed the latter Sentiment; the Reader may consult Mr Peirce for the Arguments that countenance the former.

3 And this will we do if God permit.

3. (Which I shall partly now do *A.D. 63.*  
in the Sequel of this Epistle, and  
more fully (God willing) when I see you again.)

4 For it is impossible for those who were once enlightened, and have tasted of the heavenly Gift, and were made partakers of the Holy Ghost,

5 And have tasted the good word of God, and † the powers of the world to come ;

6 If they shall fall away, to renew them again unto repentence : seeing they crucify to themselves the Son of God afresh, and put him to an open shame. have wilfully revolted, and thrown off their Christianity, to embrace the Jewish or Heathenish Religion again. Because such People have already resisted the utmost Evidences that can ever be offered for their Conviction, and done as perfect and publick a ‡ Dishonour to Christ and his Religion, as if they had Crucified him anew as a *Mala-factor.*

7 For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God :

8 But that which beareth

4, 5, & 6. I will do this, I say, for the Sake of those who still persevere in their Christian Profession. For indeed, it would be a vain \* and endless Undertaking for me to begin again, and re-convert those among you, who, against the most solemn Engagements of their Baptism, and the happy Experience of the Gifts of the Holy Ghost, conferred from Heaven upon them ; against all the Sense they had of the great Mercies of the Laws and Privileges of the Gospel ; and, in Defiance of all those powerful † Demonstrations, whereby the whole Religion of Christ has been so amply confirmed to them ;

7 & 8. So that, as that Ground only which is likely to answer the Cost bestowed on it, by bearing a good Crop, is worth a Man's Pains to manure and cultivate ; whereas that which spoils the Seed thrown into it, and returns the Husbandman nothing but Rubbish instead of Corn,

R

is

*παρεδίγ-  
ματιζόντας.  
Exposing  
Him to Infa-*

\* Ἀδύνατον. Not strictly impossible, but only highly improbable, or difficult.

† The Powers of the World to come — Δυνάμεις τε τοῦ μέλλοντος διαβόλου. Not of the Future State, but the Miracles (Δυνάμεις) wrought in Confirmation of the Religion of the Messiah, who was to come in the future or last Age of the World.

*A.D. 63.* beareth thorns and briers, *is rejected*, and *is nigh unto cursing*; whose end *is to be burned*.

left to the Effects of  
deity.

9 But beloved, we  
are perswaded better  
things of <sup>†</sup> you; and  
things that accompa-  
ny salvation, though  
we thus speak.

<sup>† Compare</sup>  
<sup>2 Thes. ii.</sup>  
<sup>12, 13.</sup>  
<sup>Ephel. iv. 20.</sup>  
<sup>Rom. viii. 9.</sup>

10 For God is not  
unrighteous, to for-  
get your work and la-  
bour of love, which  
ye have shewed toward  
his name, in that ye  
have ministred to the  
saints, and do mi-  
nister <sup>‡</sup>.

<sup>‡ Chap. x.</sup>  
33, 34.

and still do shew to the poor distressed Christians of your Country.

11 And we desire,  
that every one of you,  
do shew the same dili-  
gence, to the full as-  
surance of hope unto  
the end.

12 That ye be not  
slothful, but followers  
of them, who through  
faith and patience in-  
herit the promises.  
who have reaped the promised Blessings of God, by the  
same Means.

13 For when God  
made promise to A-  
braham, because he  
could swear by no  
greater,

is fit for nothing, but to be left wild and barren, or else to be stubbed up and burnt; so these obstinate and wilful *Apostates* deserve no further Means of Conviction, but are to be their Ingratitude and incurable Infidelity.

9. But, I hope, dear Brethren, this is not *your* Case, at least, not of many of you; and therefore I give you this, only as a very earnest and necessary Caution of the great Danger of falling from your Christian Profession.

10. And be assured, that whatever *your* Pressures and Afflictions may at present be; if you be not wanting to your selves, God will support you under them all. And I am the more confident of his special Assistance toward you, as a just Reward for that eminent Degree of Charity, which you formerly have,

11. Let me therefore exhort you all, constantly to persevere in that good Disposition and Practice, in full Assurance of so glorious a Reward.

12. To be diligent and courageous in every Branch of your Christian Duty, and patient under all Sufferings for the Sake of it; in Imitation of all those Great and Holy Men,

13 & 14. Remember, in particu-  
lar, how punctually true God was in  
his great Promise made to Abraham,  
of a numerous Posterity, from whom  
*Christ*,

greater, he sware by himself,

14 Saying, Surely, blessing, I will bless thee, and multiplying, I will multiply thee.

assuredly and greatly bleſſed (i. e. most bleſſed) thee, and in multiplying, I will multiply (i. e. most assuredly and greatly multiply) thee.

15 And so after he had patiently endured, he obtained the promise.

Faith and Patience. But the Promise was further performed, by God's merciful and wondrous Dispensations toward the Jewish Church; and is now absolutely completed to all Mankind, by the Bleſſings of the Christian Religion.

16 For men verily swear by the greater, and an oath for confirmation is to them an end of all strife.

17 Wherein God willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath.

18 That by two immutable things, in which it was impossible for God to lye, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us.

19 Which hope we have as an anchor of the soul, both sure and stedfast, and which en- treth

Christ, the Saviour of Mankind (the A.D. 63. promised Seed) was to come. How

solemnly he was pleased to confirm it, by swearing by himself; Gen. xxii. 16, 17. By Myself have I sworn, That in bleſſing, I will bleſſ (i. e. most

assuredly and greatly bleſſed) thee, and in multiplying, I will multiply (i. e. most assuredly and greatly multiply) thee.

15. And accordingly, Abraham actually lived to see a numerous (at least a very prosperous) Family † of <sup>† Gen. xxiv.</sup> 1—35.

his own, as a present Reward of his

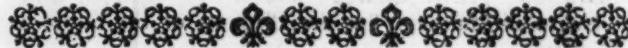
16 & 17. Thus God was pleased to condescend to the Manner of us Men, for our greater and more perfect Satisfaction. For an Oath is the highest and most decisive Evidence that can be given or desired, in any human Court. And because God could not appeal to any Greater than Himself, as Men do when they swear by Himself, as the Author and Fountain of Truth. (ver. 13.)

18. So that the Assurance we Christians have of a future and eternal Salvation, on Condition of our Faith and patient Obedience, is upon the surest Grounds that Heaven itself can give; being founded both upon the Promise and the Oath of God: In either of which it is impossible for Him to deceive us, who is Truth itself.

19. This assured Hope of ours, like a strong Anchor to a Ship, holds up our Minds against all the Storms and Billows of this World; mount-

*A.D. 63.* treth into that within  
the vail,  
Fears ; and presenting us with a lively Prospect of future  
and eternal Felicity.

20 Whither the fore-runner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec. Mortal and Temporary ones among the *Jews*; but, like *Melchisedec*, an *Eternal Intercessor*, Prince and Saviour to us. The Particulars of which Comparison, I come now, according to my Proposal, to explain.



## C H A P. VII.

## The C O N T E N T S.

*In what Respects the Priesthood of Christ resembles that of Melchisedec. Thence the Dignity and Excellency of it above the Levitical. And by the Change of the Priesthood is demonstrated the Suspension of the Jewish Religion, and of the Obligation to the Ceremonial Law.*

\* **F**OR this Melchisedec king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him :

2 To whom also Abraham gave a tenth part of all : first being

1 & 2. **T**O shew you then the particular Analogy between the Priesthood of *Christ* and that of \* *Melchisedec*, and from thence the Dignity of it above the *Levitical Priesthood*: Now the first Part of the Resemblance lies in their Titles and Characters ; The Word *Melchisedec* signifying as, *A just and righteous King* ; and *Salem* the Place whereof

\* For this *Melchisedec*, &c or thus ἡγούμενος Μελχισέδεκ. For *He* (i. e. *Christ*) is the *Melchisedec*.—i. e. The Antitype of that *Melchisedec* who was King of *Salem*.

ing by interpretation king of Righteousness, and after that also, king of Salem, which is king of peace; whereof he was King, denoting *A.D. 63.* *PEACE.* He was also a *Priest* over his People, as well as a King; a sincere Worshipper of the True God, and approved of by Him in that High Office; and was in such Esteem and Authority, that the great Patriarch *Abraham*, at his Return from the Slaughter of the four Kings (*Gen. xiv.*) received his Blessing, and paid him a Tenth of the Spoils he had taken. And thus he was a proper Type and Figure of *Christ*, the *Lord our Righteousness*, our *Justifier*, *Peace-maker*, and Great *High Priest*.

3 \* Without father, without mother, without descent, having neither beginning of days, nor end of life; but madelike unto the Son of God, + abideth a priest continually.

3. Again, the Scripture Records give no Account \* of *Melchisedec's* Pedigree. He had no Descent from || *Abraham*, or was born of any || *See Ver. 6* Priestly Family. The Scriptures say nothing either of the Beginning or End of his Life; nor of the Time when he entered on his *Priesthood*, or when he left it. And thus he, so far, figuratively represents our *Jesus*, the Son of God, who was in the Beginning ‡, before all things, who abideth for ever; and who, by his *Resurrection* and *Ascension* into Heaven, is become the Eternal Lord and Governor of his Church, an everlasting *High Priest* and *Intercessor* for all true Believers.

R 3

4. Now

\* *Αγεραλτηντ.*—Without any Catalogue or Register of Ancestors, *Without Father, without Mother*. The Care that Men of Figure, in all ancient Countries, took in Registering their Ancestors (and the Jews for particular Reasons above any other) made it a common Mode of Speech, to call such Persons, whose Pedigree was either obscure or lost, *Fatherless* and *Motherless*. Thus,

*Patre Nullo, Matre Servā.* LIV. Lib. IV.

—*Nullis Majoribus ortus.* HORAT. Serm. Lib. I. Sat. 6.

*Duos Romanos Reges esse quorum alter Patrem non habet, alter Matrem*—*Nam de Serviis Matre dubitatur, Anci Pater nullius.* SEN. Epist. 108.

+ *Abideth a Priest for ever*—Not *MELCHISEDEC abideth a Priest for ever*, but *Melchisedec resembles Christ* (who) *abideth*, &c. It is an *Ellipsis*, and ; is understood. See *Revel. i. 4, 5.* where the like *Ellipsis* may be seen.

A.D. 63.

4 Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. conclude *Christ* (of whom he was but a meer *Type*) to be a Priest of far greater Dignity than any Jewish Priest can pretend to be.

5 And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham:

6 But he whose descent is not counted from them, received tithes of Abraham, and blessed him that had the promises.

7 And without all contradiction, the less is blessed of the better. That he that receives a solemn Blessing from another Person, must be inferior to him) and if so, then how much more excellent must Christ be, above all other Priests, when even Melchisedec himself was but his meer *Type* and resemblance?

8 And here men that die receive tithes: but there he receiveth them, of whom it is witnessed that he liveth.

4. Now, if you consider what great Respects were paid to this Melchisedec, even by your great Father Abraham himself, the very Head of the Jewish Nation; you cannot but

5 & 6. For observe, the Jewish Priests were appointed to take Tithes of their own Brethren, the People that were descended from Abraham as well as they; and so in all other Respects, upon the Level with them. Whereas Melchisedec, who was not of that Family, had yet these Honours paid him, by the very Head and Father of it, even by Abraham himself, that Friend of God, that had such noble Promises made to him.

tithes of Abraham, and blessed him that

7. From whence 'tis clear, he must be a greater Person than Abraham (for 'tis an undoubted Maxim, That he that receives a solemn Blessing from another Person, must be inferior to him) and if so, then how much more excellent must Christ be, above all other Priests, when even Melchisedec himself was but his meer *Type* and Re-

semblance?

8. Again, the Jewish Priests, you know, are but Mortal Men, and their Priesthood of a short Duration. Whereas, of Christ (the perfect Melchisedec) it is said, That he is a Priest for ever, Psal. cx. 4.

9 And

9 & 10. And

9 And \* as I may so say, Levi also who receiveth tithes, payed tithes in Abraham.

10 For he was yet in the loins of his father when Melchisedec met him.

and therefore much more to Christ.

11 If therefore perfection were by the Levitical priesthood (for under it the people received the law) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

without Him.

12 For the priesthood being changed, there is made of necessity a change also of the law.

13 For he of whom these things are spoken, pertaineth to another tribe, of which no man gave attendance at the altar.

14 For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.

9 & 10. And \* indeed all the Jewish Priests that ever were, may properly enough be said to have paid Tithes to, and received Blessing from, Melchisedec, when Abraham did it, whose Descendants they all were. And consequently must, in their Office, be inferior to Him;

11. Now, from all this it plainly appears, that the Mosaical Priesthood, and the Sacrifices of the Jewish Law, were not designed by God as the only and sufficient Means of Pardon, and Expiation for the Sins of Mankind; no, nor for that of the Jews themselves: For if so, 'twas to no manner of Purpose for God to appoint another Great High Priest like Melchisedec, when the Levitical Priests and Sacrifices would have done

12, 13 & 14. And whereas there is now such a Change for the better made in the Priesthood, that the Succession in the Aaronical Family, and the Tribe of Levi is quite out of Date (as 'tis clear from Christ, the New and Great High Priest's not being born of the Tribe of Levi, but Judah) it must thence follow, that God must be thought to make a proportionable Alteration in the Religion too.

\* Ver. 9. As I may so say: Or ως ἔταιρος εἰπεῖν, To speak the Truth. See Le Clerc, Arf. Crit. Part II. chap. 2. But our own Translation is very agreeable.

A.D. 63.

15 And it is yet far more evident; for that after the similitude of Melchisedec there ariseth another priest,

16 Who is made, not after the law of a carnal commandment, but after the power of an endless life.

and yet, that the *Sacrifice* he offers, and the *Religion* he institutes shoul'd be of no better Kind than the *Mosaical* one was.

17 For he testifieth, Thou art a priest for ever after the order of Melchisedec.

after the Order of Melchisedec.

18 For there is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof.

19 For the law made nothing perfect, but the bringing in of a better hope did; by which we draw nigh unto God.

Religion, which consists of compleat Laws, Hopes, and Promises.

20 And in as much as not without an oath he was made priest,

21 (For those priests were made without an oath: but this with an oath, by him that said unto him, The Lord sware, and will not repent, Thou art a priest

15 & 16. For nothing can be more absurd, than to suppose so considerable a Change and Advancement in the Nature of the *Priesthood*, without a proportionable Excellency and Improvement in the *Services* to be performed: That God, in the Room of a Set of frail and imperfect Levites, should solemnly appoint One compleatly Perfect, Powerful, and Immortal High Priest, as Christ is;

17. To suppose this, would be to lose all the Importance of the forementioned Prophecy concerning Christ: Thou art a Priest for ever

18 & 19. So that the very Appointment of Christ, as a Priest, is an evident Declaration that the Levitical Priesthood is to be now abolished, as too imperfect to answer the great End of Expiating for the Sins of Mankind: And that the *Mosaical* Sacrifices and Ceremonies were nothing but Figures and Introductions to that great Sacrifice of Christ, that procures us a perfect Redemption and Acceptance with God; and to his

20, 21 & 22. And indeed that solemn Oath whereby God is said to have confirmed and ratified the Priesthood of Christ (a Thing never used at the Consecration of Aaron or any of his Successors) sufficiently proves, that He was to be a Priest of greater Dignity, and a Mediator of a Covenant and Religion far more excellent

a priest for ever after  
the order of Melchisedec)

22 By so much was  
Jesus made a surety of  
a better testament.

23 And they truly  
were many priests, be-  
cause they were not  
suffered to continue by  
reason of death :

24 But this man,  
because he continueth  
ever, hath an un-  
changeable priest-  
hood.

25 Wherefore he is  
able also to save them  
to the uttermost, that  
come unto God by  
him, seeing he ever  
liveth to make inter-  
cession for them.

26 For such an high  
priest became us, who  
is holy, harmless, un-  
defiled, separate from  
sinners, and made higher  
than the heavens;

a Mortal and Sinful  
in our Behalf. But is compleatly effected by *Him*, who,  
by the undefiled Purity of his Life, and the spotless Inno-  
cence of his Death, is our Perfect High Priest; and by  
his Exaltation to the utmost Height of Heavenly Glory and  
Majesty, is become our powerful and constant Intercessor.

27 Who needeth  
not daily, as those  
high priests, to offer  
up sacrifice first for  
his

excellent than that of *Moses*. For no *A.D. 63.*  
less than this can be implied in that  
Expression, *The Lord sware, and will  
not repent, Thou art a Priest for e-  
ver after the Order of Melchisedec.*  
*Psal. cx. 4.*

23 & 24. And when you consider  
the Jewish Priests to be mere mortal  
Men, dying and succeeding one an-  
other; but Christ, on the contrary,  
to be exalted into Heaven, there to  
remain our Eternal High Priest, and  
Constant Intercessor with God; this  
will convince you of the mighty Dif-  
ference in Point of Excellency, be-  
tween one and the other.

25. This will abundantly satisfy  
you in how happy a State we Christians  
are above the Jews, in having  
the same Saviour that died for our  
Sins now sitting at the Right Hand  
of God, as the perfect Saviour and  
eternal Intercessor for all his true  
Disciples.

26. And thus is Christ a High  
Priest most exactly suited to the great  
Purpose of atoning for the Sins, and  
procuring the Salvation of Mankind.  
Which could never have been ac-  
complished by the External Service of  
Man, offering up the Blood of a Beast  
in our Behalf. But is compleatly effected by *Him*, who,  
by the undefiled Purity of his Life, and the spotless Inno-  
cence of his Death, is our Perfect High Priest; and by  
his Exaltation to the utmost Height of Heavenly Glory and  
Majesty, is become our powerful and constant Intercessor.

27. Such a one must the Sa-  
viour of Mankind be, who has no  
Sins of his own to expiate for, be-  
fore he atones for others; nor, that  
offers

*A.D. 63.* his own sins, and then  
for the peoples : for  
this he did once, when  
he offered up himself.

28 For the law maketh men high priests which have infirmity ; but the word of the oath which was since the law, maketh the Son, who is consecrated for evermore. all-sufficient Priest, the Eternal Saviour and Intercessor of Mankind.

offers such a Sacrifice as need to be repeated again and again ; but one that compleatly redeems us *once for all* ; as Christ did, by the Sacrifice of Himself.

28. And accordingly, you see the wide Difference, in Point of Excellency, between those infirm and mortal Priests of the Jewish Law, and Him the Son of God, whom the Psalmist (in Words spoken long after the Law was given) declares God the Father to have made the only and

Father to have made the only and

Eternal Saviour and Intercessor of

Mankind.



## C H A P. VIII.

### The C O N T E N T S.

*The foregoing Arguments, with the Inferences from them summed up, viz. that the Priesthood and Sacrifice of Christ do exceedingly much excel, and consequently have superseded and disannulled those of the Mosaical Law, That it was designed to be so, further proved from the Prophecies of the Old Testament.*

**N**Ow of the things which we have spoken, this is the sum : We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens :

2 A minister of the sanctuary, and of the true tabernacle, which

i & 2. **T**HE Sum \* then of what we are to infer from the foregoing Comparison between Christ and Melchisedec, is this ; that we Christians are exceedingly more happy than the Jews could be, in having Christ for a High Priest ; not like those weak and mortal Men, that served in the figurative Fabricks of the Tabernacle and Temple, built by the Hands

\* Ver. 1. This is the Sum : Or *κεράτιον*, the Chief and Principal Thing.

the Lord pitched, and hands of *Men*; but one that is ex- A.D. 63.  
not man. alted into *Heaven*, the very Throne  
and Habitation of *God*, there to intercede for us.

3 For every high priest is ordained to offer gifts, and sacrifices: wherefore it is of necessity that this man have somewhat also to offer.

4 For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law:

in *Heaven*, not upon *Earth*, like the *Jewish Services*; for *Jewish Priests* are sufficient enough for such kind of Performances, as are so imperfect as to leave the *Conscience* of the Sinner still guilty and impure.

5 Who serve unto the example \* and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle. For see (faith he) that thou make all things according to the pattern shewed to thee in the mount.

6 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

3 & 4. Thus is He, in the most effectual and happy Sense, our High Priest *still*. For as the *Jewish Priests* are daily and yearly repeating their imperfect Sacrifices in the *Temple* here below; so does He *there*, continually and most prevailingly offer himself to God the Father for *Us*. A Service of infinitely greater Necessity and Advantage than the offering of those Earthly Gifts and Sacrifices: A Service to be performed

5. These *Jewish Priests* minister in a *Tabernacle* that was only an Imitation \* and Shadow of what *God* shewed to *Moses* from *Heaven*, on the Mount. And as this *Tabernacle* was but a mere *Copy* of something shown before; so the Services performed in it can, at farthest, be no more than a mere Shadow of something better to be hereafter.

6. Well then may this *Priesthood* of *Christ* be more excellent, and his *Intercession* more effectual than the *Mosaical*, as He is the Mediator of a Covenant, and the Author of a Religion, so much greater in its Promises, Blessings, and Privileges.

7 For

---

\* Ver. 5. Unto the Example and Shadow, ὑποδείγματι καὶ σχεδίῳ, To, or in the Copy or Shadow.

A.D. 63.

*covenant* had been  
faultless, then shoud  
no place have been  
sought for the second.

God to have so expressly promised to introduce *Another* and a *Better*.

8 For finding † fault with them, he faith,  
Behold, the days come  
(faith the Lord) when  
I will make a new co-  
venant with the house  
of Israel and the house  
of Judah :

9 Not according to  
the covenant that I  
made with their fa-  
thers in the day when  
I took them by the  
hand to lead them out  
of the land of Egypt,  
because they continued not in my covenant, \* and I regarded  
them not, faith the Lord.

10 For this is the  
covenant that I will  
make with the house  
of Israel after those  
days, faith the Lord,  
I will put my laws in-  
to their mind, and  
write them in their  
hearts : and I will be  
to them a God, and  
they shall be to me a people.

7. For, that the *Mosaical Religion* was an Imperfect and *Temporary Dispensation*, is demonstrable from this, that if it had not been so, there had been no Occasion for

8 & 9. Whereas the Prophet *Jeremy* (*Jer. xxxi. 31.*) after having reproached the *Jewish Nation* for their Irregularities, in plain Words promised them, *That in after Times God would give them a new and more perfect Dispensation of Religion, far superior to that External and Figura- tive Service appointed at Mount Sinai, which they had so often neglected, and thereby forfeited the Protection \* and Favour of God.*

10. *A Religion, that should consist of Laws and Privileges purely Moral and Spiritual, and perfectly agreeable to Rational Minds; by Obedience to which, they should obtain the perfect Favour of God, and become his true Church and beloved People.*

11. *A Re-*

† Ver. 8. *For finding fault with them be faith—Or, perhaps, more truly, and agreeable to the foregoing Verse—μεν πομεν δι ευτοις λέγεται, Finding Fault (with that First Covenant) He faith to them [to the Jews].*

\* *And I regarded them not.* So the *Septuagint*, which the Apostle follows. We translate the *Hebrew*—*Though I was a Husband unto them.* The same Word 'רַבֵּךְ being taken in both Senses. *Pocock Miscal*, Chap. i. and in *Micah*, pag. 3.

11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me from the least to the greatest.

12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

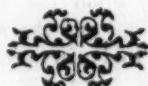
13 In that he faith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is \* ready to vanish away.

11. *A Religion, that should be neither difficult to understand, nor encumbered with such numerous Ceremonies as would render it hard, costly, or tedious to practise; but by it's Purity and Plainness, should be natural and agreeable to every Mind, and condescending to Men of all Circumstances and Capacities.*

12. *In fine, a Religion, the Services whereof would not leave the Consciences of it's Worshippers uncleared of Guilt, as the Jewish Sacrifices did; but would provide for the full and compleat Expiation for the Sins of all true penitent Believers.*

13. Now 'tis most evident, that by promising a *New*, and better Dispensation, God must intend to abrogate the *Old*, and more imperfect one. And accordingly, the *Ceremonial Religion* of the *Jews* is now going to be \* quite laid aside, and the *Christian* to succeed in it's Room.

\* Ready to vanish away. Which was Perfectly fulfilled at the Destruction of Jerusalem, and the Temple; about Seven Years after the Date of this Epistle.



## C H A P. IX.

## The C O N T E N T S.

*The Argument of Chap. viii. 5, &c. continued; viz. Proving the Jewish Tabernacle and Temple, with the Services performed therein, to have been figurative of Christ, his Sufferings and Religion. The Comparison between them enlarged upon, and the Excellence of one above the other further demonstrated.*

A. D. 63. **T**HEN verily the first covenant had also ordinances of divine service, and a worldly sanctuary. apparent from the Nature of the whole Service, and the Tabernacle wherein it was performed.

2 For there was a tabernacle made, the first wherein was the candlestick, and the table, and the shew-bread; which is called the sanctuary.

Publick Worship. (*Exod. xxvi. Numb. vii.*)

3 And after the second veil, the tabernacle, which is called the holiest of all;

4 Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was

1. **B**UT to proceed. That the Mosaical \* Covenant and Religion, was only Typical, Temporary, and Introductory to Christ, and his more perfect Dispensation, is

2. Which Tabernacle, (and so the Temple afterward) consisted of two principal Parts; The first whereof had the Golden Candlestick, and the Table with the Shew-Bread on it: And this was called the Holy Place, i. e. the common Place of

3, 4 & 5. In the second, which was parted from the former by a large Curtain, were placed the Golden Censer (made use of only upon the great Day of Expiation) and the Ark, plated over with Gold; in the Side Chests whereof were put the two Tables of the

\* Some Copies read Σκυνη, others Διαθηκη, without any material Difference in the Sense.

was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; \*

5 And over it the cherubims of glory shadowing the mercy seat: of which we cannot now speak particularly.

Part of the Tabernacle was called the *Holy of Holies*, i. e. The *Most Holy*, or the Place of Extraordinary Worship.

6 Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God.

7 But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people.

8 The

the Law, the Golden Pot of Manna, A.D. 63. and Aaron's Rod that Budded. (*Numb.*

*xvii. Exod. xxv.*) Over which Ark were placed the *Cherubims*, that covered the Mercy-Seat with their Wings (from whence God was pleased to make the several Manifestations of himself in a *Cloud and Light of Fire*). The Figurative Significations of all which Particulars, I have no time now to explain. And this Second

8. Now,

\* Ver. 4. *Wherein was the Golden Pot that had Manna.* Note, By the Word *Wherein*, cannot be meant within the Body of the *Ark* itself. For, beside other plain Reasons, the Copy of the Law must then have been cloſed up, and never taken out more; contrary to the very Design of laying it there, as an authentick *Original*. It must therefore mean the *Side* of the *Ark*, as the Word [*Mitzzad*] in *Deut. xxxi. 26.* signifies, as appears by comparing it with *1 Sam. vi. 8;* and Paraphrased by the *Chaldee Paraphrase*, in that very Place of *Deuteronomy*. See the Excellent Dr *Prideaux's Connexion of the Old and New Testament*, Book III. pag. 146, 147. 1st Edit. But indeed the Word *Wherein*, *iv* *it* may very well relate, not to *κιβώτῳ*, the *Ark*, but to the *εκνήν ἡ λεγούμενη δύτια* before-mentioned, *The Second Tabernacle, called the Most Holy*; in which all these sacred Utensils were; and whereby all Objections are obviated.

A.D. 63.

8 The Holy Ghost this signifying, that the way into the holiest of all, was not yet made manifest while as the first tabernacle was yet standing :

true and perfect Manner of Mens Attainment of *Heaven* and true Happiness, by the full Pardon of their Sins, and the compleat Dispensation of Religion, was not yet clearly manifested under the *Jewish Economy*.

9 Which was a figure for the time \* then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience.

10 Which stood only in meats and drinks, and divers washings, and carnal ordinances imposed on them until the time of reformation.

11 But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands; that is to say, not of this building;

12 Neither

8. Now, that *Most Holy Place* may be an Emblem of *Heaven*. And the Meaning of the *High Priest's* being suffered *Alone*, and but *Once a Year*, to enter that solemn Apartment, and the rest of the Priests and People being wholly excluded from it, could be only this, viz. That the

9 & 10. And for the same Reason, neither is it so *Now*, \* under the *Temple Service*, which is nothing but a more splendid Continuation of that of the *Tabernacle*, consisting of External and Figurative Sacrifices and Ceremonies, that have nothing in them to expiate the Guilt, and clear the Conscience of a Sinner; but are only *Introductions* to that *Great Sacrifice*, and most Perfect Dispensation of Jesus Christ the *Messiah*.

11 & 12. For *He*, indeed, by shedding his own precious and innocent Blood for us, has perfected that Expiation for our Sins, which the Blood of all the Beasts upon Earth, could no way have obtained: And by being *Exalted* into *Heaven* itself, and become our *Intercessor* there, He is a High Priest of that Dignity and eternal

\* Ἡτίς παραβολὴ εἰς τὸν καιρὸν τὸν ἔπεινότα. Which Figure remains to This present Time.

12 Neither by the blood of goats and calves: but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

13 For if the blood of bulls and of goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh;

14 How much more shall the blood of Christ, who through the eternal \* Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God ?

and by which he was demonstrated to be indeed the Son of God with Power ; lived a spotless Life, offering himself an immaculate Sacrifice to God ; and then, by the Power of the same Spirit, was Exalted into Heaven, there presenting Himself as an Intercessor with the Father, to Expiate for all those Sins that render us obnoxious to Death and Misery, and to make us the true Church and Servants of God, worthy to serve him here, and to enjoy him in his Heavenly Sanctuary hereafter ?

15 And for this † cause he is the mediator of the new testament that by means of death, for the Redemption of the transgressions that were under

eternal Prevalency, which the Jewish A.D. 63. Priest, in his little Earthly Fabrick, with his Figurative Services, can bear no Comparison with : The Difference being as wide as that between the *Shadow* and *Substance*, or as *Heaven* is from *Earth*.

13 & 14. For if those merely External and Typical Performances of Sacrificing, Washings, Sprinklings, &c. were allowed sufficient to cleanse the Jews from Legal Defilements, and procure them Readmission to the Service of the Tabernacle and Temple, (which was the utmost they could do;) How much more available, in Proportion, must be the Sacrifice of Christ's Blood, a Person of the highest Dignity, and unspotted Innocence, raised from the Dead by the Power of the Eternal Spirit : The Spirit under whose Conduct and Direction he was,

15. Thus ‡ is Christ the Mediator of a New and better Covenant than that of Moses. By his Death are all those Transgressions forgiven, which would have entailed Death upon us, notwithstanding the Expiation of the Jewish Sacrifices ; and all true

S.

Christian

\* Ver. 14. *The Eternal Spirit.* See and compare Gen. xl ix.  
26. *Habac.* iii. 6. Note also, that many MSS. read it *ayis* *The Holy Spirit*; and so the *Vulgar Latin*.

A.D. 63. under the first testament, they which are called, might receive the promise of eternal inheritance.

16 For where a testament is, there must also of necessity be the death of the testator.

¶ Διαθήκην as  
נֶגֶד בְּרִית in the  
Heb.  
17 For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.

Or as the *Will* and *Testament* of Christ *Himself*, that could not take Place but at, and by, his *Death* †.

18 Whereupon, neither the first testament was \* dedicated without blood.

Beasts: *Thereby figuratively showing the Necessity of Christ's Blood for the Redemption of Mankind.*

19 For when Moses had spoken every precept to all the people, according to the law, he took the blood of calves and of goats, with water and scarlet wool, and hyssop, and sprinkled both the book and all the people.

18. And in this it agrees with the *Mosaical Covenant*, which was Confirmed \* and Ratified by sprinkling the People with the *Blood* of Slain

19 & 20. According to that Account in *Exod. xxiv*. That after Moses had read over the Law to the People, He took the Blood of Calves and Goats, mixing the Blood with Water (to keep it from congealing;) and taking Scarlet Wool (to imbibe;) and Hyssop (to sprinkle it;) and with it he sprinkled the Book of the Law, and had it (by Degrees) || sprinkled upon all

† Ver. 15, 16, 17, &c. Note, I have here expressed the two Acceptations whereof the Words Διαθήκη, *Covenant* or *Testament*, and Διαθίευσθαι, the *Testator* or *Pacifier*, are capable of in this difficult Passage. The more critical Reader may consult the learned Mr Peirce.

\* Not Dedicated without Blood, ἵγκενανιστοι, i. e. Βεραίδης γέγονεν εκυρώθη. Chrysostom. So the Syriac Version.

|| *Josephus Archæol.* Lib. III. p. 89.

20 Saying, This is the blood of the testament which God hath enjoined unto you. i. e. by this Ceremony used in making Covenants and Contracts, God on His Part engages to perform the Promises, and you on your Part to observe the Laws of this Covenant.

21 Moreover, he sprinkled with blood both the tabernacle, and all the vessels of the ministry.

22 And almost all things are by the law purged with blood : and without shedding of blood is no remission.

would abide the Fire, and Cloaths that were wafhed in Water). And that no Person whatever was Cleansed, and Legally Absolved from his Sins or Defilements, without a Bloody Sacrifice.

23 It was therefore necessary that the patterns of things in the heavens should be purified with these, but the heavenly things themselves with better sacrifices than these.

24 For Christ is not entered into the holy places made with hands, which are the figures of the true, but into

all the People, at least all the chief A.D. 63.

Heads and Representatives of them ; saying, This is the Blood of the Covenant which God hath enjoined to you ;

21. In like manner, after the Tabernacle was built, he sprinkled the whole Tabernacle, and all the Utensils of Divine Service belonging to it \*.

22. And, you know, that according to That Law, all kind of Vessels and Appurtenances of the Tabernacle whatever, were Purified and Consecrated by being sprinkled with Blood (excepting some Vessels of Metal that

23. Thus Men obtained Admission to that Sanctuary here Below : But as to Heaven it self, we can gain no Entrance into That, but by being Redeemed and Purified by the Great Sacrifice of Christ, in a Perfect and Effectual Manner, as Jewish Things and Persons were in a Figurative one.

24. And this Christ has done, by his Ascension into Heaven, and becoming our Advocate with the Father there ; in Comparison of which, the Entrance of the High Priest into the

\* Ver 21. Sprinkled the Tabernacle. See and compare what is said in Exod. Chapters xxiv. and xl. in which last Chapter, Ver. 9—11. the Word Sprinkling is not indeed expressed, but is (most probably) included in the Phrases Hallowing, Sanctifying, &c.—Compare also Ver. 12 & 13 of that Chapter, with Exod. xxviii. 40. xxix. 1.—20, 21. and Levit. xvi. 16—20.

A. D. 63. into heaven itself, now  
 to appear in the presence of God for us.

25 Nor yet that he shouldest offer himself often, as the high priest entereth into the holy place every year with the blood of others :

26 For then must he often have suffered since the foundation of the world : but \* now once in the end of the world, hath he appeared to put away sin by the sacrifice of himself.

27 And as it is appointed unto men once to die, but after this the judgment :

28 So Christ was once offered to bear the sins of many ; and unto them that look for him shall he appear the second time, † without sin, unto salvation.

Second Tabernacle, the *Most Holy Place*, was nothing but a mere Shadow, and a figurative Resemblance.

25 & 26. And so effectually sufficient is this his Entrance into Heaven, to present himself to God for us, that neither it, nor his Death in order to it, need ever be repeated, as those of the Legal Priests were, every Year. For the One Atonement he has made, in this last \* and great Dispensation of the *Gospel*, by the Sacrifice of Himself, is abundantly enough for the Pardon and Salvation of All Mankind.

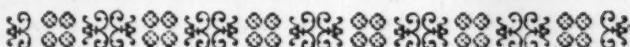
27 & 28. And thus, so far, the Death of Christ is like that of all other Men, viz. That as They Die but Once, and are then to receive an Eternal Recompence for what they have done in this Life ; so Christ, after Once dying for our Sins, has no more Sufferings to undergo, no further Sacrifice † to make, and is to appear no more upon Earth, till, at the Solemn Day of Judgment, he comes to Crown and Reward all his true Disciples.

### C H A P.

\* Now in the End of the World : ἐπὶ συντέλειᾳ τῶν ἀιώνων. In the last Age or Dispensation.

Ibid. Ver. 26. Now once : ἀπαξ, Once for all ; in the same Sense with ἀσάπαξ, it being so used in this, and in many other Passages of the New Testament and LXX, with this Emphasis, not taken Notice of by Interpreters. Compare 1 Pet. iii. 20. Jude ver. 3. Heb. vi. 4.—vii. 27. —x. 10. Psal. lxxxix. 36. Job xl. 4. Esther iv. 11.

† Appear—without sin ; χωρὶς ἀμαρτίας, Without any further Offering for Sin. As in 2 Cor. v. 21. Or else referring these Words to ἀπειδεχούμενος, Those that look for him without Sin, are, good and pure Christians, if this be not too hard a Translation. Beside that, χωρὶς ἀμαρτίας is naturally connected to εἰς δεύτερην, as ἀνεγέγειν ἀμαρτίας is to ἀπαξ foregoing.



## C H A P. X.

## The C O N T E N T S.

The second Argument still continued, viz. Judaism was but a Figurative Introduction to Christianity. The Insufficiency of the Legal Sacrifices, for the compleat Atonement of Sin. The Death of Christ, the full and final Sacrifice further proved, from the Old Testament. It gives all good Christians a full Assurance of Heavenly Happiness, and is the most comfortable Argument for their final Perseverance in their Profession. The Jewish Christians again particularly exhorted to Constancy and Patience under their Sufferings; from the great Danger of wilful Apostacy; from the Sense of their former Courage, and the Prospect of their certain and speedy Deliverance from their Persecutions.

**F**OR the law having a shadow of good\*things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect.

2 For then would they not have ceased to be offered? because that

i. **W**ELL then, it plainly appears by what I have already || said, that the Mosaical Priesthood and Sacrifices were nothing but Types and Shadows of a future and more perfect Atonement for the Sins of Mankind: And therefore, though never so often repeated, they could not of themselves, Cleanse any Jewish Worshipper from his Sins, and open the Way to Heaven for him.

2 & 3. For indeed, had those Sacrifices (particularly that upon the great Expiation Day) any real

S 3

A.D. 63.  
|| Chapt. viii.  
5. ix. 8, 9.  
23, 24.

Vir-

\* Of good things to come—That is, say most Interpreters, Of the Blessings of the Gospel-Religion: Some understand it of Heaven, the true Holy of Holies. I have expressed both Senses.

Ibid. Not the very Image: αὐτὸν τὴν εἰκόνα, The Original, the very Truth of the Thing. Chrysost. Syr. Vers. Rom. i. 23.

A.D. 63. that the worshippers once purged, should have had no more conscience of sins.

3 But in those *sacrifices* there is a remembrance again made of sins every year.

Day, the High Priest commemorates and deplores the past Sins, both of that, and the *foregoing* Years; a plain Demonstration that they were not perfectly atoned for by the former Sacrifices.

4 For it is not possible that the blood of bulls and of goats should take away sins.

5 Wherefore when he cometh into the world he saith, Sacrifice and offering thou wouldest not, but  $\pm$  a body hast thou prepared me.

6 In burnt offerings and *sacrifices* for sin thou hast had no pleasure:

7 Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God.

and free to do it, as the Scriptures had foretold  $\ddagger$ .

8. Above

Virtue to that Effect, they need not have been \* repeated so often; when the thing once perfectly done, had been done for ever. And again, if that Repetition were effectual, there could be no Occasion to abrogate them, and introduce another in their Room.

Whereas, upon that great Annual

4. And the Truth is, there is nothing in the Blood of any Beast, that can answer the Divine Wisdom and Justice in demanding an Atonement for the Sins of Mankind.

5, 6 & 7. Accordingly the *Psalms*, (*Psal. xl.*) prophetically representing Christ, as coming into the World, brings Him in thus addressing to God the Father. That whereas the Sacrifices of the Jewish Law were but mere Figures, no way acceptable to Him as a Propitiation for the Sins of Mankind; the Time was now come, wherein He (the Son of God) was now fully to accomplish it by being made Man, and by yielding himself to Suffer, in perfect Submission and Obedience to the Divine Will of the Father: And that he was actually most ready,

$\ddagger$  And that he was actually most ready,

\* For then would they not have ceased to be offered. The  $\ddot{\text{u}}$  is not in some Copies; but it makes no material Alteration in the Sense, which I have expressed both Ways.

$\ddagger$  A body hast thou prepared me. See Dr Alix, *Sense of the Jewish Church*, &c. Chap. 27. And Bishop Kidder, *Dem. Meff* Vol. II. p. 268, 269, &c. for a full Vindication of this Passage, from the Exceptions of the Jews. See also the Note on Chap. xi. 21.

8 Above, when he said, Sacrifice, and offering, and burnt offerings, and offering for sin thou wouldest not, neither hadst pleasure therein (which are offered by the law:)

9 Then said he, Lo, I come to do thy will, O God. He taketh away the first,

10 By the which will we are sanctified, through the offering of the body of Jesus Christ once *for all* †. need never be repeated; having, once † and for ever, procured the Pardon and

11 And every priest standeth daily † ministering and offering oftentimes the same sacrifices, which can never take away sins:

12 But this man after he had offered one sacrifice for sins, for ever sat down on the right hand of God;

13 From henceforth expecting till his enemies be made his footstool.

8 & 9. Now these Words are a plain Declaration of the utter Insufficiency of the Jewish Sacrifices; when Christ puts his own Sufferings and Sacrifice to supply their Defects. And, by doing the *one*, he abrogates all further Use of the *other*.

10. And, consequently, we are not to regard *them* as the Means of our Justification and Happiness; but to rely upon this obedient Act of Christ suffering in our Flesh; an Act that

procured the Pardon and Salvation of all true Believers.

11, 12, 13 & 14. Consider again, therefore, the great Difference between the happy and glorious Effects of this Office of Christ and that of the Jewish Priests. They were obliged to repeat their Sacrifices every Day or Year. A clear Evidence that their Efficacy for the perfect Pardon of Sin, was but small: Whereas Christ, by once offering his own Life, was so acceptable to God, as to be raised again from the Dead, exalted to the highest Degree of heavenly Glory and Majesty, invested with the full Dominion over all his and

S 4. our

\* Ver. 9. *Taketh away the first*; i. e. He abrogates the first Will or Law of God, *viz.* the Law of Jewish Sacrifices, and establishes the second Will, *viz.* the Sacrifice of Christ. — By the which Will we are sanctified, &c. in the following Words. Thus the ingenious Mr Peirce has connected the Sense; with which my Paraphrase fully agrees, though the Emphasis be not laid upon the same Substantive.

† Note. Once *for all*. See Chap. ix. 26.—vi. 4.—x. 10. 1 Pet. i. 12.—iii. 18, 20. Jude ver. 3.

‡ Ver. 11. Daily Ministering καθ' ιημεραν, from Time to Time—i. e. yearly upon the great Expiation Day.

A.D. 63.

14 For by one offering he hath perfected for ever them that are sanctified.

15 Whereof the holy Ghost also is a witness to us : for after that he had said before,

16 This is the covenant that I will make with them after those days, saith the Lord ; I will put my laws into their hearts, and in their minds will I write them :

17 And their sins and iniquities will I remember no more.

18 Now where remission of these is, there is no more offering for sin.

Christians are so excessively zealous for.

19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

20 By a \* new and living way † which he hath consecrated for us, through the veil, that is to say, his flesh ;

21 And having an high priest over the house of God :

our Enemies, Sin, Satan, Wicked Men, and Death itself ; and so, is the Compleat Redeemer of all that embrace his Religion.

15, 16 & 17. For this, and no other, is the Sense of that forementioned || divine Prophecy (*Jer. xxxi.*) Where, *after having expressed the Excellency, Plainness, and Simplicity of the Gospel Religion*, it is added, *and their Sins and Iniquities will I remember no more* ; i. e. There shall be one perfect and compleat Atonement made for them.

18. And if so, there can be no further Occasion for those Legal Sacrifices and Ceremonies which the Jews and many of the Jewish Christians are so excessively zealous for.

19, 20 & 21. Wherefore, dear Brethren, since our Pardon and Entrance into the heavenly State of Happiness is thus fully procured, by so wise and effectual a Method as this of Christ's Death ; since he has taken down the Partition, † and prepared the Way, by suffering upon Earth, and by being exalted into Heaven, and becoming the High Priest, Governor, and Intercessor, for the Christian Church ;

22 & 23.

---

\* Ver. 20. By a new and living way. A most emphatical Expression, to denote the happy Difference between the Jewish Entrance into the Most Holy Place of the Temple, and a Christian's Entrance into Heaven. If any Israelite, beside the High Priest, dared to enter into that inner Sanctuary, He suffered Death : Every Christian's Entrance into Heaven gives him Eternal Life.

† Which he hath Consecrated ; ἐνεργείσεν, which he hath Prepared, ἐν κατασκευαστέν, ἐν πρεσβετο. Chrysost. And which He himself began to enter by.

22 Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

23 Let us hold fast the profession of our that promiseth.)

24 And let us consider one another, to provoke unto love, and to good works: tice, to encourage and spirit up one another to perfect Love and Charity towards all your Christian Brethren; without any further partial Distinction between Jewish and Gentile Believers.

25 Not forsaking the assembling of our selves together, as the manner of some is; but exhorting one another: and so much the more as you see the day approaching.

the Gentile Christians, which they carry so far as to refuse to join with them in their Worship and Devotion. And it should be the stronger Argument upon them to remember how near the Time is drawing, wherein our Lord himself has declared there should be an End put even to the Temple, and the whole Jewish Dispensation †.

26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

27 But a certain fearful looking for of judgment, and fiery indignation, which shall

22 & 23. How stedily ought we *A.D. 63.*  
to embrace his Religion, whereby so perfect a Reconciliation is obtained for us; Worshipping God, thro' Him, with full and unshaken Confidence in those Promises that can never fail and deceive us?

faith without wavering (for he is faithful

24. And, as this ought to establish your Faith in God and Christ, under all your Persecutions; so ought it to make you, by your exemplary Practice, to encourage and spirit up one another to perfect Love and Charity towards all your Christian Brethren; without any further partial Distinction between Jewish and Gentile Believers.

25. In fine, It ought to be a Preservative against that Cowardice, the Jewish Christians now too commonly discover, by forsaking the Profession and the Worship of Christianity, and returning to that of the Synagogue and *vayawiyv*: Temple, for fear of Persecution; and cure them of that Prejudice against

† See Matth.

xxiv. John

xiv. 23, 24.

\* Chap. vi.

4, 5, 6, 7.

26 & 27. Let me again \* remind you of the fatal Consequence of wilfully and deliberately renouncing a Religion so clearly attested and confirmed to you. If you slight, and once neglect the Means of Salvation now offered you by Christ, you lose the last and only Method God will ever propose for your Redemption; and must expect to perish, by that Divine

A.D. 63. shall devour the ad-  
versaries.

\* Chap. ii.

3.

28 He that despised  
Moses law, died with-  
out mercy, under two  
or three witnessess:

29 Of how much  
forer punishment, sup-  
pose ye, shall he be  
thought worthy, who  
hath troden under foot  
the son of God, and  
hath counted the blood  
of the covenant where-  
with he was sanctified,  
an unholy thing, and  
hath done despite unto  
the Spirit of grace?

treating his precious Blood, that ratified this gracious Co-  
venant of their Redemption, as the Blood of an ordinary Person, nay, of a *Malefactor*; and doing the utmost Con-  
tempt to the *Holy Spirit* so graciously given; by under-  
valuing the great and miraculous Powers, which so amply demonstrated the Truth of their Holy Profession?

30 For we know  
him that hath said,  
*Vengeance belongeth*  
unto me, I will re-  
compence, saith the  
Lord. And again,  
The Lord shall judge  
his people.

31 It is a fearful  
thing to fall into the  
hands of the living  
God.

finate and incurable  
*Existence* is.

32 But call to remem-  
brace the former  
days, in which after ye  
were illuminated, ye  
en-

Divine Wrath and Vengeance, that awaits the obstinate Adversaries of true Religion.

28 & 29. And how great *that* will be, you may conclude from God's dealing with *Apostates*, and presumptuous \* Offenders against the *Jewish Law*. Whoever was convicted of such a Crime by the Testimony of two or three Witnesses, was ordered to be *slain without Mercy*, Numb. xv. Deut. xvii. How much more dreadful and exemplary, do you think, must be that *final Destruction* of those, who now, contemptuously, and against the clearest Evidences, reject the Authority of *Christ* the *Messiah*, the very *Son of God*, prophaning and

30. Remember those severe Words (Deut. xxxii. 35, 36.) Wherein God declares, that *To Him belongeth Vengeance and Recompence*. And again, *The Lord will judge his [disobedient] People*.

31. Consider, duly, and in time, how fearful a thing it is to fall under the final Displeasure of an Infinite Governor, whose *Justice* upon Ob-  
Offenders is eternally durable, as his

32. And, the better to support yourselves under your present Persecutions, recollect and comfort your Spirits with a Sense of that generous Christian

that  
of  
will  
God's  
imp-  
risoned  
with  
and  
of  
my  
releas-  
. xv.  
read-  
think,  
those,  
and a-  
reject  
*Yah*,  
g and  
Co-  
inary  
Con-  
under-  
simply  
Words  
God  
Ven-  
gain,  
client]

time,  
under  
infinite  
an ob-  
as his  
support  
Perse-  
your  
norous  
christian

endured a great fight Christian Courage that carried you A.D. 63.  
of afflictions : through the Sufferings which befel  
you || at your first Conversion.

*Acts* viii. 2.  
*1 Tbsf.* ii. 14.

33 Partly whilst ye were made a gazing-flock, both by reproaches and afflictions ; and partly whilst ye became companions of them that were so used.

34 For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in your \* selves that ye have in heaven a better and an enduring substance.

35 Cast not away therefore your confidence, which hath great recompence of reward.

and mean would it now be, to shrink back and forfeit such Hopes !

36 For ye have need of patience ; that after ye have done the will of God, ye might receive the promise.

37 For

33. When you were expos'd, vilified and abused by the raging Malice of the *Jews* ; and bravely adhered to us the *Apostles* of Christ, that were then treated in the same manner, *Acts* v. 41.—*Chap. xiv. 5, 19.* and—*Chap. xvii. 10, 14, 15.*

34. When you were so truly Courageous, as to own and relieve those *Apostles* (and me in particular) that were imprisoned in *Judea* for Christ's Religion ; and were so entirely convinced of the Certainty of that eternal Happiness of Heaven, promised in the Gospel, as chearfully to part with all you had in this World for the Sake of it.

35. After such signal Instances, therefore, of Courage and Resolution, in owning a Religion you know to be attended with such ample and glorious Rewards ; How little

36. Consider, that *Courage* and Patience is the only thing that is to carry you through, and bring you to the Heavenly State ; which is the Reompence for submitting to the Divine Will and Providence.

37. Nor

---

\* Ver. 34. *Knowing in yourselves*, or rather knowing that you yourselves (that are thus persecuted) have in Heaven a better Substance. So the *Alexand.* MSS. read it *ἴαυτοις*, as also the *Syr. Arab.* and *Clem. Alexandrinus*.

*A.D. 63.* 37 For yet a little while, and † he that shall come, will come, and ‡ will not tarry. 37. Nor be discouraged, that you are not *immediately* rescued from your Persecutions; for tho' it be not *immediate*, yet, be assured, your Deliverance will not only be certain, but speedy enough too. According to those Words of the Prophet, *Hab. ii. 3.* spoken of the Coming of Christ, *Though he tarry, wait for Him.* For He that cometh (i. e. † Christ) will come, and will not tarry ‡ long.

38 Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.

sufficiently made to him, and by a *faithful* Perseverance in a Practice agreeable to such Belief. *But if any Man draw || back, my Soul shall have no pleasure in him,* i. e. Whoever, after the Entertainment of Divine Truth, hypocritically conceals, or cowardly renounces the Profession of it; shall forfeit all the Blessings to which it entitled him.

\**Cbop. vi. 9.* 39 But we are not of them who draw back unto perdition: but of them that believe, to the saving of the soul.

Gospel, by a steady Perseverance in its Faith and Principles.

39. And, Brethren, I hope the generality of \* you, that have thus far stood out, under your former Persecutions, will not now at last be lost for want of Courage, but will reap the final Salvation promised in the

† *He that cometh.* See *Matth. xi. 3. Luke vii. 19.*

‡ *Will not tarry:* & χρονίζει, will not stay too long. Septuag.  
|| Ἐάν γένοιται, if, or whenever, he draws back.



## C H A P. XI.

## The C O N T E N T S.

*The Apostle's Third Argument, for encouraging the Christians of Judea to Perseverance in their Profession, under all their Persecutions, viz. The numerous Examples of all the Patriarchs and Holy Men recorded in Scripture, or in the Apocryphal Writings, as the most eminent Servants of God. That they all were justified by the same Principle of Faith in God's Revelation; for suffering under the same Hopes of future and invisible Blessings, that Christianity now proposeth: And, for the very same, shall they, and all good Christians, be finally and compleatly rewarded together at the Great Day of Judgment.*

**N**OW faith is the substance \* of things hoped for, the evidence of things not seen.

1. I Said †, it was a steddy Faith in *A.D. 63.* *Christ,* and a resolute Profession of his Religion, that must procure your Salvation. And whereas the Jewish Zealots are wont to affright you, by confidently affirming, *That to embrace Christianity, is to Apostatize from Moses and from God:* It will be enough to silence that vain Pretence, to consider, that to be a Christian, is the Exercise and Result of no other Principle of Faith, but what justified all the Patriarchs and holy Men of Old; viz. *Such a rational and steddy Belief, either of Things long since past, or of the invisible Blessings of a future Life, proportionable to the Evidences God has given us of them, as will actuate us into Obedience, and make us ready to suffer for the Profession of such a Belief.*

2. For

---

\* Ver. 1. *The substance of tbings hoped for: ὑπόσαστις, The firm Assurance, or Expectation.* So this Word is truly rendered *Psal. xxxix. 7. Ruth i. 12. Ezek. xix. 5.* in the *LXX.* and *Chap. iii. 14.* of this Epistle.

A.D. 63.

2 For by it the elders obtained a good report.

\* Τός αἰώνας.

† Θρησκεία.

|| Gen. i. 1, Christ || the Word  
etc. Job. i. 2, Dispensations of it?  
3, 4. λόγος.

4 By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead, yet speaketh.

our Services acceptable to God.

5 By faith Enoch was translated, that he should not see death, and was not found, because God had translated him: for before his translation he had

\* See ver. 1. 6 But without faith it is impossible to please him: for he that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him.

2. For this great Virtue the Ancestors of your Nation stand recorded, as such eminent Examples of Piety and true Religion.

3. What is it, but Divine *Revelation*, that makes us absolutely certain, that the World \* was not by *Chance*, nor a fortuitous Jumble of pre-existing *Matter*, but made in *Time*, by the Power and Command † of *God*, and put into this beauteous Form wherein we now see it, by

*and Son of God*, who governs all the

4. The serious Belief of Divine *Revelation* rendered the Sacrifice of *Abel* acceptable, and the Want of it caused *Cain's* to be rejected. God demonstrating his Acceptance of him as a pious and good Man, by causing Fire from † Heaven to consume his Sacrifice. And though *Abel* be dead, yet is his Sacrifice a standing Evidence, *That this is the Principle that makes*

5. As a Reward of this very same Virtue, was *Enoch* translated from Earth, without dying according to the common Course of Nature. Gen. v. 22, 24.

this testimony, that he pleased God.

6. And indeed, nothing is plainer, than that a firm Perswasion of the *Existence of God* (tho' he be \* invisible to us) and a lively Hope and Assurance, proportionable to the Knowledge Men have of his Nature and Will, that he will reward all

† Ἐπιφάνεια. Version. Theodos. See Gen. xv. 17. Lev. ix. 24.  
Psal. xx. 3.

all his true and sincere Worshippers (tho' that Reward be *A.D. 63.*  
future and at a distance) is the first and most necessary  
Principle of all true Religion.

7 By faith Noah being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house, by the which he condemned the world, and became heir of the righteousness which is by faith.

8 By faith \* Abraham when he was called to go out into a place which he should after receive for an inheritance, obeyed, and he went out, not knowing whither he went.

9 By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise.

10 For he looked for a city which hath foundations, whose builder and maker is God.

the certain and unchangeable State of future Happiness.

11 Through faith also Sarah herself received strength to conceive seed, and was delivered of a child when she was past age, be-

7. Upon this it was, that *Noah* prepared the Ark, saved himself from the Destruction of *this World*, and obtained the Happiness of the *next*; while the rest of Mankind were justly left to perish in their unreasonable Infidelity.

8 & 9. By this, *Abraham* left his native Country, went and dwelt as a Stranger, in a mean and obscure Manner, in a foreign Land; even before he knew what the Land was, or was acquainted with the *Promise*, that his Posterity should fully possess and enjoy it, *Gen. xii. 1.* with *Gen. xxvi. 3.—xxviii. 13.*

10. It was sufficient to that reasonable and good Man, that *God* had promised him, in general, *To be his shield and exceeding great reward*, *Gen. xv. 1.* And his Eye was upon

11 & 12. In Reward of the same Faith in the repeated *Promise of God*, *Sarah* was enabled to conceive and bear a Son, when both she and her Husband were naturally incapable of such a thing, through their great Age:

\* Ver. 8. *Abraham when he was called, or ὁ καλεόμενος Αβραὰμ, He that was called Abraham.* The Words have a great Emphasis; He whom *God* was pleased to call *The Great Father, The Father of many Nations, The Father of the Faithful.* See *Gen. xvii. 3, 4, 5, 6.* with my Paraphrase and Note there.

A.D. 63. because she judged him faithful who had promised.

12 Therefore sprang there even of \* one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

13 These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them and embraced them, and confessed that they were strangers and pilgrims on the earth.

14 For they that say such things, declare plainly that they seek a † country.

15 And truly if they had been mindful of that country, from whence they came out, they might have had opportunity to have returned:

16 But now they desire a better country, that is an heavenly: wherefore God called their God; for he hath prepared for them a city.

\* See Matth. xxii. 32.

Age: And from them came an innumerable posterity, which, without an extraordinary Act of Divine Power, could no more have been expected from two such Superannuated People, than if they had been actually Dead \*.

13 & 14. All these forementioned Worthies died in this noble Principle; full of the Hopes, and possessed with the Prospect of Future and Eternal Felicities. Upon these Distant Joys they acted; for These they gave up all Worldly Enjoyments, and looked upon the present Life as nothing but a Passage into a better State.

15 & 16. For it is very clear, it could not be Temporal Hopes, these great Souls were actuated by; because Abraham, for Instance, had a much more fair and natural Prospect of That Kind, in his own Native Country, than he could be supposed to have in a Foreign Land, among a barbarous and uncultivated People. Nor could it amount to much, for God to style Himself Their God \*, i. e. in an Eminent Sense, their Great Protector and Rewarder; if he had nothing

\* Ver. 12. Even of one, ἀπὸ ἕνος, from that single Person, and from Him in a manner dead.—So the Word ἐστι is used Galat. iii. 20. and in many other Passages.

+ Ver. 14. That they seek a Country—A very flat Translation! It is Πατρίδα, A Country of their Father's, their native and proper Home: So Heaven is the proper Country or Habitation of Good Men, the Place where (God) their Father dwells.

nothing to bestow on them but a few *Temporal Blessings*; *A.D. 63.* and those too, mixed up with many Troubles and Afflictions common to Human Life. All their Proceedings, therefore, bespeak their main and ultimate Hopes to have been, in the *Future* and invisible Glories of another World; even the very same that the *Gospel* now more explicitly proposes to us *Christians*.

17 By faith Abraham when he was tried, offered up Isaac: and he that had received the promises, offered up his only begotten Son:

18 Of whom it was said, that in Isaac shall thy seed be called.

19 Accounting that God was able to raise him up, even from the dead: from whence also he received him in a figure.

him to him again, or else fulfil the Promise in some other Way, that would be as good and happy for him. And accordingly, as the Birth of Isaac from the dead Womb of Sarah was a Gift of new and miraculous Life; so the Rescue of Isaac, by the Voice of an Angel, was the same Thing to Abraham as if he had been actually slain, and then restored to Life.

20 By faith Isaac blessed Jacob and Esau concerning things to come.

21 By faith Jacob when he was dying, blessed both the sons of Joseph, and worshipped \* leaning upon the top of his staff.

22 By

17 & 18. To proceed therefore: This serious Perswasion of the Divine Truth and Providence, made Abraham, at the Instance of the Divine Command; ready, with his own Hands, to Sacrifice the very Son, in whom alone he expected to see the *Great Promise* fulfilled to him.

19. Most dutifully and rationally considering, that the same Divine Power, that caused Isaac to be Conceived and Born, in a Manner as wonderful as that of raising the Dead to Life again, could either restore

or else fulfil the Promise in some other Way, that would be as good and happy for him. And accordingly, as the Birth of Isaac from the dead Womb of Sarah was a Gift of new and miraculous Life; so the Rescue of Isaac, by the Voice of an Angel, was the same Thing to Abraham as if he had been actually slain, and then restored to Life.

20 & 21. With this firm Assurance, That God would make good all his Benedictions (tho' perhaps he knew not precisely *When*) did Isaac, in a Prophetical Way, and with Religious Reverence, pronounce the Blessings on his Sons Jacob and Esau; as Jacob did afterwards upon Ephraim and Manasseh ||.

T

22. So

|| Gen. xlvi.

30.

\* Ver. 21. *Leaning upon the Top of his Staff.* In the Hebrew it is, *Israel bowed himself upon his Bed's Head.* The Word בָּדֶן, by the change of one Point, signifying either a *Bed*, or a *Staff*,

A.D. 63.

22 By faith Joseph when he died made mention of the departing of the children of Israel : and gave commandment concerning his bones.

23 By faith Moses when he was born, was hid three months of his parents, because they saw he was a proper child, and they were not afraid of the king's commandment.

24 By faith Moses when he was come to years, refused to be called the son of Pharaohs daughter :

25 Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season :

26 Esteeming the reproach \* of Christ greater

22. So did Joseph, just before his Death, foretel the Deliverance of the *Israelites* out of Egypt, and ordered his own Bones to be carried with them into Canaan, as a Testimony how fully he assured himself of their Arrival there, according to the Divine Promise.

23. Thus Moses's Parents, in Defiance of that barbarous Edict of Pharaoh, resolved not to deliver up so lovely and beautiful a Child, but hid him Three Months by the Side of the River Nile, in hopes, that God would providentially provide for his Escape.

24, 25 & 26. Thus Moses, when he came at Age, refused the great Privilege of being adopted into the Royal Family of the Egyptian Monarchs, owned himself to be a Hebrew born, and not Pharaoh's Grandchild ; chusing rather to share in all the Difficulties the *Israelites*, \* whom he knew to be God's true Church and People, were to undergo ; than to enjoy the Vicious and Temporary Pleasures of the Egyptian Court. And, With

a Staff, the LXX read it in the latter Sense : And it was that Version the Writers of the New Testament generally made use of. Of their Method of quoting the Old Testament Passages, though not absolutely *Verbatim*, yet ever so as to make no Alteration in the Sense and Purpose they are quoted for. The Learded Reader may consult Glaujius Philog. Sac. pag. 1472, &c. Edit. Francof. 1653. But indeed the more true Rendering should be *Worshipping upon the Top of his Staff*. See Mr Hallet's Supplement to Mr Peirce on the Hebrews, in loc.

\* The Reproach of Christ : τὸν Χριστὸν ; Of the Anointed (People) i. e. the *Israelites*, Psal. cv. Or rather thus, of Christ, i. e. such Reproaches as Christians now suffer for the Sake of Christ and his Religion : or such Reproaches as Christ himself suffered while he was upon Earth ; or, lastly, the Reproach Moses was likely to suffer for thus acting from a Principle of Faith in the Messiah to come.

II.  
his  
of  
or-  
ried  
est-  
himself  
g to

De-  
t of  
r up  
but  
Side  
that  
de for

when  
great  
so the  
Mo-  
lebrew  
child ;  
ll the  
om he  
ch and  
han to  
porary  
. And,  
With

was that  
e use of.  
though  
ration in  
l Reader  
Franco.  
rshiping  
Ir Peirce

(People)  
i. e. such  
t and his  
while he  
y to suffer  
to come.

greater riches than the treasures in Egypt: for he had respect unto the reward.

Glories of Egypt. And as for the Land of Canaan, he saw it at a Distance, but never enjoyed it. His Aim therefore was at Heaven, Then, as that of all good Christians is Now.

27 By faith he forsook Egypt, not fearing the wrath of the king, for he endured, as seeing him who is invisible.

28 Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the first-born, should touch them.

29 By faith they passed through the red-sea, as by dry land, which the Egyptians assaying to do, were drowned.

30 By faith the walls of Jericho fell down, after they were compassed about seven days.

31 By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.

32 And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Sampson, and of Jephthah, of David also and Samuel, and of the Prophets.

33 Who

With what View was this? Not of *A.D. 63.* any *Worldly Advantage or present Happiness:* For *Moses* refused the highest of *These,* by slighting the

Glories of *Egypt.* And as for the Land of *Canaan,* he saw it at a Distance, but never enjoyed it. His Aim therefore was at *Heaven,* Then, as that of all good Christians is Now.

27, 28 & 29. With this Religious Faith in the *Revelations* of the invisible || God, He led the *Israelites* || See Ver. 1, out of *Egypt*; dreaded not the powerful Army that pursued him; kept the Passover, ordered the Blood to be sprinkled on the Door-Posts of each House, as a sure Token of their Exemption from the Plague that raged around them; had the *Red-Sea* miraculously divided for his Passage; and the Return of the Waters to destroy his Pursuers.

30 & 31. God, in Reward of the *Israelites* Faith in the Divine Promises, made the Walls of *Jericho* fall. (*Josb. vi. 5.*) And by owning the true God, upon sufficient Testimonies given her, the very Harlot *Rahab* saved her Life.

32, 33, 34, 35, 36, 37 & 38. In fine, it would be endless for me to go through the numberless Instances of the like Kind, recorded in the *Old Testament.* The Miraculous Victories obtained by some, the Marvellous Deliverances of others, and the Wonderful and Divine Courage

A.D. 63.

33 Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions.

34 Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

35 Women received their dead raised to life again : and others were tortured, not accepting deliverance : that they might obtain a better resurrection †.

36 And others had trials of cruel mockings, and scourgings, yea, moreover, of bonds and imprisonment.

37 They were stoned, they were sawn asunder, were tempted, were slain with the sword : they wandered about in sheep-skins, and goat-skins, being destitute, afflicted, tormented :

38 Of whom the world was not worthy : they wandered in deserts, in mountains, and in dens and caves of the earth.

39 And these all having obtained a good report through faith, received not the promise :

|| Ver. 11.

lived ; and though they have all been, long since, in a State of Rest and Happiness, it is but a State of blessed *Expectation*. They have not, as yet, the full and compleat Enjoyment of that *Celestial Glory*.

40 God having provided some better thing 40. It being the good Pleasure, and wise Appointment of God, to defer

\* Ver. 32, &c. *Of Gideon, and Barak, and Sampson, &c.* For the particular Instances of the Faith, and Exploits of the several Persons named or not named in these Verses, to the 39th Verse, let the Reader consult Mr Hallet's Supplement to Mr Peirce, in Loc.

† Ver. 35. *A better Resurrection*, i. e. a future Resurrection to *Eternal Life*, far better than the Resurrection of the *Women's Children*, before-mentioned, or than that of the Persons Tortured, would have been. The one being a Restoration to the present short Life, the other to an *Eternal one*.

thing for us: that defer *That*, till the perfect and compleat || Revelation of the *Gospel* were made to us *Christians*, and the last || *Kpir-*  
not be made perfect. and great Dispensation of the *Messiah* be past: That so, *tov ti.*  
both they, *Patriarchs, Prophets, Apostles*, and all sincere *Christians*, whether *Jewish* or *Gentile* ones, may, for the courageous Exercise of the same Excellent and Virtuous Principle, be all Rewarded and Crowned together, with the Happiness both of Body and Soul, at the final Day of Judgment.



## C H A P. XII.

## The C O N T E N T S.

*The Inference from the foregoing Argument; viz. That as the Behaviour of the Patriarchs, and Holy Men of Old, do vindicate the Reasonableness of the Christian Faith; so ought it to be the most Exemplary Encouragement, to Spirit up all Christians under their Sufferings for it. The same Encouragement further enforced, from the Example of Christ himself. The great Reasonableness and Advantage of suffering for true Religion. The Danger of relapsing from Christianity: Especially to the Jewish Converts, from the apparent Excellency and Greatness of the Christian Religion, when compared with the Jewish Law.*

**W**herefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,

**I.** Having therefore such \* abundant Testimonies, that your Christian Faith is the Exercise of the same virtuous Principle for which all your pious Ancestors stand so famously Recorded; let such numerous and excellent Examples † raise you above † *vīgō* all Fears and Perplexities, spirit you *μαρτύρων* on in your Christian Course, and keep you from that Cowardly Apostacy, † to which your present Sufferings are so apt to tempt and draw you.

T 3

2. And *μαρτιαρ.*† *ἐντεπί-**σαλον ἀ-*

A.D. 63.

2 Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God.

of Mind despised the Scandal of Dying like a *Malefactor* upon the Cross: And is now accordingly rewarded for it with the utmost Degree of Heavenly Glory and Majesty.

¶ *Auctor  
yitatoe.*

3 For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

under all the Conflicts you endure for His Sake.

4 \* Ye have not yet resisted unto blood, striving against sin.

before you have done as much as those great *Worthies*, and Christ himself has done before you, would be to come short, and lose the Power of their Examples.

5 And ye have forgotten the † exhortation, which speaketh unto you, as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him.

6 For

2. And, for your still higher Encouragement, consider the most perfect Example of Jesus Christ, himself, the Author of your Religion, and the great Rewarder of its true Professors; who for the joyful Prospect of being exalted as the Redeemer and Saviour of Mankind, with absolute Patience endured the Pains, and with inexpressible Height

3. Weigh ¶ and compare His sufferings with your own; and see, if the Blasphemies against His Doctrine, the Reproaches upon his Person, and the malicious Attempts upon his Life, be not sufficient to buoy you up under all the Conflicts you endure for His Sake.

4. Remember, you have not yet suffered the worst, \* from those malicious Adversaries; and, to give out

5 & 6. Those Converts among you, that shrink and faint, already, under their Persecutions, seem to have forgotten the wise Purposes, and great Advantages the Scriptures mention of God's permitting Afflictions to beset his true Servants: Particularly that of *Prov. iii. 11 & 12.*

*My*

\* *Not yet resisted unto Blood.* Perhaps it may be an *Agonistic* Term: It being the most scandalous Thing for any Combatant to give out before any Blood was drawn: As *Jacobus Lydius* observes, *Agonist. Sat.*

† Ver. 5. *And ye have forgotten the Exhortation*—It may perhaps be best to take these Words interrogatively; *Kai exē-  
ānde tūs wapaknīsews, Have ye forgotten the Exhortation?*

6 For whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth.

7 If ye endure chastening, God dealeth with you as with sons: for what son is he whom the father chasteneth not?

8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

9 Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

Good Creator, that will reward our Sufferings with Eternal Life and Happiness?

10 For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness.

Reason, and levelled at our highest Advantage; being designed to work those Dispositions in us, that will render us like to God, and for ever happy in the Enjoyment of Him.

11 Now no chastening for the present seemeth to be joyous, but

*My Son, despise not thou the Chastening of the Lord, nor faint when thou art rebuked of him: For whom the Lord loveth he chasteneth, &c.* A.D. 63.

7 & 8. In laying present Afflictions on us, God acts only the Part of a prudent Father; training us up, by such Methods, as may best work our Tempers into a dutiful and patient Obedience. And, should He wholly neglect these Means, and indulge us in uninterrupted Ease, and present Prosperity, He would be wanting in one of the proper Instances of a careful and tender Father.

9. You all own, That the prudent Severities and strict Discipline of a natural Parent are so far from discouraging, that they gain greater Respect and Reverence from the Child. How infinitely more advantageous then must it be for us Men, but especially Christians, to be under the present Discipline of a Wise and

10. For, while the Corrections of our Earthly Parents may, through Human Weakness, be sometimes passionate and humoursome, and, at best, do chiefly tend to our Conduct in a short and transitory Life; the Chastisements of God are full of

at the Sharpness of your present Sufferings. Afflictions indeed are always trouble-

*A.D. 63.* but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

12 Wherefore lift up the hands which hang down, and the feeble knees.

13 And make straight \* paths for your feet, lest that which is lame be turned + out of the way, but let it rather be healed.

Spirits, and keep them firm to their Profession.

14 Follow peace with all men, and holiness, without which no man shall see the Lord:

peaceable Carriage, Mankind, is one of the main Branches of our Christian Duty.

15 Looking diligently, lest any man fail of the grace of God; lest any root of bitterness springing up, trouble you, and thereby may be defiled: many

\* εποχας  
πεντε.

|| See Deut.  
xxix. 18.

16 Lest

troublesome, and sometimes press very hard; but the great Advantage a good *Christian* may reap from a Wise and Courageous Behaviour under them, is infinitely able to ballance that Account.

12 & 13. Wherefore, like true Combatants, hold out and stand firm to the last. Encourage the Faint-hearted, and support such as you find weak and feeble under their Afflictions. Remove all Objections \* and Obstacles out of the Way of such as you find apt to be prejudiced, and drawn aside; and, by a prudent Behaviour toward them, endeavour to rectify their Judgments, uphold their

14. Be careful to practise that *Chastity*, and *Purity* of Life, without which none can enjoy the Favour of God, nor be happy in his Presence. And remember that a and a gentle Disposition toward all

15. Have a careful Eye to yourselves, and to one \* another, to prevent, if possible, any from relapsing from Christianity, and forfeiting all its Blessings; for fear any such *Apostate* should prove like a poisonous Herb; and so taint || and infect others with his cowardly and base Principles.

16. For

\* Ver. 13. *Make straight paths:* Or rather τροχιδες ορθας, smooth, even Paths.

+ *Be turned out of the Way:* εκτραχη, Should be put quite out of Joint.

16 Left there be any fornicator\*, or † profane person, as Esau, who for one morsel of meat sold his birth-right.

signed up his Birth-right, to which such excellent Privileges were annexed.

17 For ye know how that afterward when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.

be ever reduced again to true Religion and Happiness.

18 For ye are not come unto the mount that might be ‡ touch-ed,

16. For fear any Christian, for A.D. 63. the Gratification of any \* sinful Lusts, or securing his *Worldly Advantages*, should prove as thoughtless and profane † as Esau was, when, to satisfy his present Hunger, he re-

17. Let them learn, by his Example, that Blessings, once lost, may not be recoverable by the utmost Impunity and Concern. And as his Tears could avail nothing toward retrieving the Birth-right he had fooled away; so it will be an exceeding hard, || if not impossible thing, for || *Chap. vi.* wilful Apostates from Christianity to 4, 5, 6.

18, 19, 20 & 21. And this Danger will appear the greater, by considering, they forsake a Religion so much more

\* Ver. 16. Any Fornicator: μί τις αρπός. That there be no Whoremonger, of any Kind, amongst you.

† Ibid. Profane Person as Esau; for resigning the chief Priesthood, which was the Office and Privilege of the Elder of the Family, say most Interpreters. Or else, for slighting the solemn Prajers and Benedictions of his Father, with which the Birth-right of the Elder Son was conferred upon, and confirmed to him, as Mr Le Clerc thinks. But the true and immediate Notion of this Profaneness of Esau appears best from the Words of the History, Gen. xxv. 32. *He did eat and drink, and rose up, and went his way*, i. e. careless and unconcerned; *thus Esau despised his Birth-right* — despised; the Hebrew Word signifies profanely contemned. And the Privilege of the Birth-right seems very plainly to have been the Rule or Headship of the Family, according to those Words of Gen. xxvii. 28, 29. *Be Lord over thy Brethren, &c.*

‡ Ver. 18. Unto the Mount that might be touched, i. e. an Earthly, Corporal and Sensible one, denoting the External and Carnal Nature of the Ceremonial Law, from thence delivered. Yet I make a Query, whether the True Reading should not be

A. D. 63. ed, and that burned with fire, nor unto blacknes, and darknes, and tempest.

19 And the sound of a trumpet, and the voice of words, which voice they that heard, entreated that the word should not be spoken to them any more:

20 (For they could not endure that which was commanded: And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart.

21 And so terrible was the sight, that Moses said, I exceedingly fear and quake.)

22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

23 To the general assembly, and church of the first-born which are written in \* heaven, and to God the judge of all, and to the spirits of just men, † made perfect,

24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling

more mild and gracious; Privileges and Blessings so much nobler than those of the Jewish Law. That Law was delivered to your Forefathers in a Manner so dreadful, and with Circumstances so tremendous and affrighting, that neither the People, nor Moses himself could bear them, without Horror and Astonishment.

22, 23 & 24. On the contrary, your Christian Religion, without any such terrible Introductions, upon only the gracious and reasonable Conditions of Repentance, and true Faith, makes you Members of that Spiritual and Heavenly Society, whereof all good and holy Men \* (whether Circumcised or Uncircumcised) glorified Saints, and even Angels themselves are a Part, under Christ their universal Head, the Mediator of this new and gracious Covenant of the Gospel; who has redeemed and cleansed us by the Sacrifice of his Blood. A Sacrifice infinitely more pleasing to God than that of Abel, though offered

$\mu\bar{n}\varphi\pi\lambda\alpha\varphi\omega\nu\eta\omega\delta\rho\sigma\iota$ . *The Mountain that might not be Touched.* This being perfectly True, as to the Time of the Delivery of the Law, and a Circumstance exactly agreeable to the rest, as mentioned by the Apostle, in this Passage. But finding no Copies to warrant this Reading, I leave it only as a Conjecture

\* Whose Names are written in Heaven. See Phil. iv. 3. the Note there.

† Ver. 23. *The Spirits of just Men made perfect; that is, Who have perfected and finished their Course, having escaped all the Dangers and Temptations of the present World.*

ileges than Law  
athers with  
and people,  
them,  
nt.  
nded:  
toned,  
xceed-  
ntry,  
ut any  
on on-  
e Con-  
Faith,  
piritual  
eof all  
er Cir-  
lorified  
nselves  
univer-  
is new  
Gospel;  
nsed us  
od. A  
sing to  
ugh of-  
ffered  
  
Touched.  
ry of the  
as men-  
Copies to  
  
. 3. the  
t is, Who  
all the

ling, that speaketh better things \* than that of Abel. feered with the most perfect Faith \*; A.D. 63. and a Bloodshed directly opposite in it's Effects to his; procuring us perfect Mercy and Forgiveness; while Abel's called for nothing but Vengeance.

25 See that ye refuse not him + that speaketh: For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven:

26 Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.

*Earth was said to tremble,* Psal. lxviii. 8. And the most remarkable Dealings of God toward the Jewish People are expressed in Scripture, by His shaking the Earth. But when the Prophets describe the great Changes and Revolutions that should forerun, and the mighty Power that should accompany, the last and perfect Dispensation of Christ

\* Than that of Abel: παρὰ τὸν Ἀβελ, than Abel. It not being agreed on by Interpreters, whether these Words relate to the Sacrifice offered by Abel, or his Blood spilt by Cain; I have expressed both Senses.

+ Ver. 25. Him that speaketh—and Him that speaketh from Heaven—Note, I interpret this of the Son of God: The learned Mr Peirce thinks it was God the Father. The Difference cannot be great; since we all allow, it was the same God who spake by the Angels and Moses, at Mount Sinai on Earth, and by his Son from Heaven. And the Words of the Prophet Haggai express no more than the Degree of the Solemnity or Change made by either of these Voices. But let the Reader judge.

A.D. 63. Christ the *Messiah*, they represent it by God's shaking both Heaven and Earth, Hag. ii. 7, 8. Yet once more (says God) and I will shake Heaven and Earth; i. e. Make a thorough Revolution, and establish a lasting Dispensation of Religion to all Mankind \*.

27 And this word, Yet once more, signifies the removing of those things that are shaken, as of things that † are made, that those things which cannot be shaken may remain.

28 Wherefore we receiving a kingdom which cannot be moved, let us have ‡ grace, whereby we may serve God acceptably, with reverence and godly fear.

29 For our God is a consuming fire. consume and destroy us, in a more terrible manner than he did the rebellious *Israelites*, Deut. iv. 24. and Chap. ix. 3.

27. Now those Words, Yet once more, are a plain Declaration, that the Jewish Religion was to be altered and abolished, and a more perfect and lasting one to succeed in its Room.

28. Seeing therefore, we Christians are actually become Members of this excellent and unalterable Religion, let us keep firm and † steady to it; and worship God with that religious Reverence, which cannot fail to make us acceptable to him.

29. Rememb'reng that, if we do otherwise, he will, one Day, consume and destroy us, in a more terrible manner than he did the rebellious *Israelites*, Deut. iv. 24. and Chap. ix. 3.

\* See Matth. xxiv. 30. Mark xiii. 25. Luke xxi. 26.

† Ver. 27. Of the Things that are made—οἱ πεποιημένοι, Of the things appointed; i. e. formerly appointed, but now to be changed and abolished. See Mr Peirce.

‡ Ver. 28. Let us have Grace: ἔχωμεν χάριν, Let us hold fast the Grace, i. e. The Gospel Religion. ἔχω being often the same with κατέχω, as in 1 Cor. vii. 2. 2 Tim. i. 13. See Glasius Philog. Sac. Tract. de Verbo Can. 1.



## C H A P. XIII.

## The C O N T E N T S.

The Apostle concludes with Exhortations to several Christian Duties, such especially as the Jewish Christians wanted most to have inculcated upon them; viz. to Charity, Hospitality, and Beneficence to their Fellow-Christians in Imprisonment. To a due Esteem of the Lawfulness of Marriage, and to Abstinence from all Uncleanness. To Contentment in their Worldly Condition. To a just Esteem and Imitation of their Spiritual Guides. In fine, to Constancy in the true Doctrine and Worship of Christianity, as far surpassing the External Ceremonies of the Jewish Religion. Desires their Prayers for him. Prays for them. The Salutation, and Conclusion.

**L**E T brotherly love continue. **H**aving thus shown you the *A.D. 63.* great Obligations and Advantages of resolutely adhering to your Profession, I shall conclude with exhorting you to the Practice of such of its Essential Duties, as you Jewish Christians are most apt to be wanting in. Rememb'reng then, in the first place, that universal Love and Charity to *all* your Fellow-Christians, is one of the special Duties of the *Gospel*. No partial Distinction ought to be made between Jewish and Gentile Brethren.

2 Be not forgetful to entertain strangers: for thereby some have entertained angels un-aware. they at first took to be but Men.

2. In particular, be mindful of that Part of Charity, that consists in Hospitality to Strangers. Rememb'r how happy Lot and Abraham were, in entertaining Angels ||, whom

|| Gen. xviii  
and xix.

3 Remember them that are in bonds, as bound with them; and them which suffer

3. Have a special Regard and Compassion to such Christians as are under Imprisonment for their Religion.

A.D. 63. fer adversity, as being  
 your selves also in the body \*.

*¶ See 1 Tim. iv. 4 + Marriage is honourable in all, and Chap. iii. 15: the bed undefiled: but whoremongers and adulterers God will judge.*

Matter. God condemns none but irregular and unlawful Pleasures; and the *Marriage-Bed* is + as honourable and pure to a *Christian* as to any other Man.

5 Let your conversation be without covetousness: and be content with such things as ye have. For he hath said, I will never leave thee, nor forsake thee.

son, depend upon that Promise of God to his Church and People, Deut. xxxi. 6. *Jos. xv. He will not fail thee nor forsake thee.*

6 So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.

7 Re-

ligion. Consider your selves as liable to the same Afflictions.

4. And whereas the *¶ Jewish Zealots* would perswade you, under Pretence of greater Purity, that *Marriage* is an *Unclean State*, and inconsistent with the Perfection of Religion; be assured there is no such

5. Discover no immoderate Desire of Worldly Gain in your Dealings and Conversation: But rest your selves contented with what Providence and your own honest Industry provides for you. For *Christians*, while they do their Duty, may, with still greater Reason,

depend upon that Promise of God to his Church and People, *Deut. xxxi. 6. Jos. xv. He will not fail thee nor forsake thee.*

6. And may with the Psalmist confidently say, *The Lord is my helper, I will not fear what Man shall do unto me.*

7. Pay

\* Ver. 3. *In the Body: ὡς καὶ τοι ὄντες ἐν τῷ σώματι—* or, *Considering your selves as (Members) of the same Body*, as some think it should be rendered. But this is not the Use of the Phrase in other Passages, 2 Cor. xii. 3. and elsewhere.

+ *Marriage is Honourable, &c.* The Paraphrase seems to me to be the most natural Sense of the Apostle: But, if the Reader like it not, he may understand the Verse as *imperative*, like the preceding and following ones, *καὶ* being understood, *Let Marriage be kept Honourable, and the Bed undefiled. For Whoremongers, &c. δέ.* The like Expression is found in the following Verse— *Let your Conversation be, &c. ἀπίλαθητε ὑπὲρ τὸ πόνον*; where *καὶ* is plainly understood.

Ch.

7 R  
which  
over y  
spoke  
word  
faith f  
ing th  
conve

now

8 †  
famey  
day, a  
made  
servin  
Rem  
Teach  
that a

9 E  
bout  
strang  
† it is  
the h  
ed w  
meats  
not p  
have  
there

a W

prob  
amp  
the C  
lately

†  
of the  
agree  
ture.

||  
the  
Grac

7 Remember them which have the rule over you\*, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation.

now Crowned and Rewarded for it.

8 † Jesus Christ the same yesterday, and to day, and for ever.

made, † so you ought to be immutably constant in preserving the Doctrines of his Religion pure and untainted: Rememb'ring that his *Gospel* is the *same* *Gospel* to your Teachers at first, and to you now, and to all Generations that are to come hereafter.

9 Be not carried about with divers and strange doctrines: for † it is a good thing that the heart be established with || grace, not meats, which have not profited them that have been occupied therein.

a Whit inwardly better than he was without them.

10. Certainly

7. Pay a due Respect to the Memory, and follow the Example of such as have been your Spiritual Guides and Governors. Remember with what Constancy they professed and taught you the Christian Faith, with what Patience and Courage they died, and how they are

A.D. 63.

8. And consider, that as *Jesus Christ* is for ever steady and unchangeable in the Promises he has made, † so you ought to be immutably constant in preserving the Doctrines of his Religion pure and untainted: Rememb'ring that his *Gospel* is the *same* *Gospel* to your Teachers at first, and to you now, and to all Generations that are to come hereafter.

9. Be not, therefore, deceived, and led away by the false Notions of the *Jewish Doctors*, about the absolute Necessity of their Ceremonial Law. For it is of much † greater Advantage to be firm and steady in the Practice of the Moral Rules of the || *Gospel*, than to be never so strictly observant of the *Jewish Ceremonies* and Sacrifices, that render a Man not

\* Ver. 7. Who have had the Rule over you, &c. It is very probable that the Persons here meant, and recommended as Examples of Faith and Constancy were, in general, the Elders of the Church at Jerusalem, and in particular St James their Bishop, lately martyred there. See Mill. Prolegom § 83, 84.

† *Jesus Christ the same yesterday*, &c. That this is not meant of the Person but the Promises and Doctrine of Christ, is not only agreeable to the Context, but to many other Passages of like nature. See *Act*s v. 42. 2 Cor. iv. 5. 1 Cor. i. 23, &c.

‡ *It is good, καλὸν, much better.* See *Mattb.* xviii. 8, 9.

|| *With Grace.* See 1 Tim. vi. 3. Where Sound Words and the Doctrines of Christ, are opposed to Strange Doctrines, as Grace is in this Place.

A.D. 63.

10 We have an altar  
whereof they have no  
right to eat, which  
serve the tabernacle.

¶ τὴν σκηνήν - vices of the Jewish Law, or the Privileges of it's Priests.  
τὴν λαζαρέου - But such as still adhere to that Law, must lose all the  
or less. Blessings and Advantages of this Religion of Christ.

11 For the bodies  
of those beasts, whose  
blood is brought into  
the sanctuary by the  
high priest for sin, are  
burnt without the  
camp.

12 Wherefore Je-  
sus also, that he might  
sanctify the people  
with his own blood,  
suffered without the  
gate.

Blessings of his Sacrifice and Religion, till they come en-  
tirely off from the Jewish Ceremonies, and become true  
Christians.

13 Let us go forth  
therefore unto him  
\* without the camp,  
bearing his reproach.  
fation. Let us carry his Cross, and after his Example,  
patiently suffer the Reproaches and Persecutions of our Ad-  
versaries.

14 For here have  
we no continuing city,  
but we seek one to  
come,

14. Nor be discouraged, though,  
at present, you live in an unsettled  
Condition, and are Persecuted from  
Place to Place. This World, at  
best, is not designed as a constant Residence; 'tis Heaven  
we are to look on as our Eternal City, and lasting Home.

15 By

\* Without the Camp: Εξω τῆς κατὰ νόμον γενάμεθα πολι-  
τείας, i. e. we ought to think ourselves under the Jewish Dis-  
penstation no longer. Theodoret.

15 By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his Name.

16 But to do good and to communicate, forget not, for with such sacrifices God is well pleased.

ter and more acceptable to God than all the Burnt-Offerings upon the Jewish Altar.

17 Obey them that have the rule over you, and submit your selves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you \*.

most fatal \* thing to your selves, as well as a Mortification to them.

18 Pray for us: for we trust we have a good † conscience in all things, willing to live honestly.

19 But I beseech you the rather to do this

15. By him therefore, as your A.D. 63. perfect High Priest and Intercessor, offer up your constant Prayers and Thanksgivings to God; which the Prophet calls, *The Calves, or Fruits of our Lips*, Hos. xiv. 2.

16. And, to your Christian Prayers and Praises, be sure to add that great Duty of Charity and Beneficence toward each other, without Partiality and Distinction; a Sacrifice far better and more acceptable to God than all the Burnt-Offerings

17. Pay all just Regard to the Rules and Admonitions of your present || Bishops and Spiritual Guides. || See Ver. 21 Remember how great their Charge over you is. Be therefore so tractable under their Discipline and Admonitions, that they may have the Comfort of giving a good Account of you, at the Great Day of Judgment; and not see all their Pains lost upon you; which would be a

most fatal \* thing to your selves, as well as a Mortification to them.

18 & 19. Let Me have a special Share in your Prayers. Beseech God for Success in my Ministry, and Deliverance from my Adversaries. And though I make no question, but to go through my Apostleship, with a

U

good

\* For that would be unprofitable for you: ἀλυσιτελὲς, verily flatly translated, it bears the same Sense with τὰ μὴ καθηκόντα, Rom. ii. 28. As that is to be rendered abominable things, so this signifies a most dangerous and fatal thing. See Ephes. v. 11. the Note there. And compare Rom. iii. 12.

† Ver. 18. We trust we have a good Conscience—It is a very Elliptical Expression. His Meaning is thus to be supplied; viz. “In preaching both to Jews and Gentiles, I assure myself, I act agreeably to my Apostolick Commission; whatever hard Censures some Zealots may pass upon me.”

*A.D. 63.* this that I may be restored to you the sooner. good Conscience, and an undaunted Courage; yet I desire the Concurrence of your Prayers, which may tend to procure my Deliverance from several approaching Dangers, and bring me the more speedily to you.

20 Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant,

21 Make you perfect in every good work, to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen.

22 And I beseech you, brethren, suffer the word of exhortation, for I have written a letter unto you in a few words.

of the Matter, and permit.

23 Know ye that our brother Timothy is set at liberty, with whom if he come shortly, I shall see you.

24 Salute all them that have the rule over you, and all the saints. They of Italy salute you.

25 Grace be with you all. Amen.

20 & 21. And, in the mean time, may God, the Author of all Peace and Happiness, who raised up our Lord Jesus Christ from the Dead, and thereby declared Him the Saviour and Governor of His Church, accepting of his Blood as the Ratification of the New and Gracious Covenant of the *Gospel*, for our perfect Pardon and Redemption: May He confirm and strengthen you in all true Obedience, giving you all the Means and Advantages of Saving Religion, by Jesus Christ; to whom be ascribed all Honour and Glory for Ever. Amen.

22. I request, dear Brethren, you would not think the Arguments I have here used, for your constant Perseverance in *Christianity*, too long and tedious. I have couched them in as short a Compass as the Importance of my great Affection to you, would

23. Take Notice, that our Christian Brother *Timothy* is released from his Confinement: And I am in hopes, we may shortly come together, and pay a Visit to your Church.

24. My hearty Christian Love to all your Spiritual Governors. All the Christians of *Rome*, and other Parts of *Italy*, salute you all.

25. The Divine Love and Favour be with your whole Church. Amen.

A PARA-



A

PARAPHRASE  
ON THE  
GENERAL EPISTLE  
OF  
St JAMES.

---

*The PREFACE.*

§. 1.  HE Clearest Accounts from Antiquity, ascribe this Epistle to *James* the Son of *Alpheus*, or *Cleopas*, the Brother of *Jude*, and consequently Cousin-German to our Blessed Lord, being called the Lord's Brother, as that Word in the Jewish Language was usually appropriated to all Near Relations. He was, moreover, styled *James the Less*, to distinguish Him from the other *James*, who, from his great Age, was denominated *James the Greater*, or *Elder*. And, lastly, from his extraordinary Sanctity and Devotion, he went under the Character of *James the Just*; and was by the Apostles, chosen Bishop of *Jerusalem*.

§. 2. The exact Distinction of the Person, helps much to determine the Date of his Epistle: It being certain, from *Josephus*, That this *James* suffered Martyrdom, under the High Priesthood of *Ananus*, and Procuratorship of *Albinus*, viz. in the Year of Christ LXII. This Epistle must bear Date before that Time; and is most probably placed by Dr *Mills*, in, or just before, the Year LX.

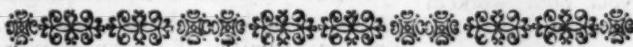
*The Occasion.* §. 3. About this Time, the Predictions of our Saviour, and of St Paul, in his Second Epistle to the Thessalonians, concerning the Temper and Behaviour of the Jewish Nation, as Tokens of their approaching Destruction, were growing on apace towards an Accomplishment. False Prophets and pretended Messiahs were numberless; their furious Persecution against the Christians was either actually begun, or drew very near; and, as Their Rage improved to its utmost Heat, *the Love of many Christians began to wax cold.* In fine, they had so corrupted their own Religion, became so Furious against all other People, and so Malicious, even to one another, that it could not but be a certain Conclusion, *The Judge was not far from the Door.* These Circumstances gave Occasion to this Apostle, the Residentiary of the Circumcision in Judea, to indite this Epistle, partly to the Infidel, and partly to the Believing, Jews. With the Former, his Purpose was, to correct their haughty Errors, soften their ungoverned Zeal, and reform their indecent Usages in Religion. The Latter he was to Comfort, under the Hardships they then did, or shortly were to suffer for their Christianity; to warn them from several of the Prejudices and Practices of their Persecutors; to which their former Education, or present Afflictions might render them too prone; and to spirit them up to a pure and patient Profession of the Gospel. The several Turns and Applications of his Argument to one, or the other, of these Parties, shall be observed, with as much Clearness, as can be gathered from the Context of each Passage; several whereof, after the manner of Eastern Writing, may, at first sight, seem directed to them Both, promiscuously, and without Distinction.

There is one particular Passage (Chap. ii. 14. to the End) that seems clearly levelled against the Doctrine of the Hereticks, called Simonians, or Followers of Simon Magus, who, as Irenæus tells us (*Lib. II. Cap. 20.*) affirmed, *Liberos eos esse agere quæ velint; secundum enim Gratiam Salvati Homines, non secundum justas Operas;* i. e. "That They might Live and Act as they pleased; " because Men were to be saved by Grace, and not according to their good Works."

*To whom?* §. 4. It was directed to the Jews and Jewish Converts of the Dispersion: Yet, as that to the Hebrews was intended

tended for the general Benefit of all the Scattered Tribes,  
 \* though directed to the Natives of the *Holy Land*; so, \* See Pref.  
 no doubt, This had an equal Respect to Them, over whom <sup>to the Heb.</sup>  
 St James immediately presided in the special Character of  
 their Bishop. §. 1.

§. 5. And lastly, as this, and the following Epistles <sup>Why called</sup>  
 were Written, not to any *One*, but to *Several* Christian <sup>General</sup>  
 Churches; it is, upon that account, commonly thought,  
 they are called *Catholick*, or *General* Epistles.



## C H A P. I.

### The C O N T E N T S.

The Title and Salutation, to the Foreign Jews, and Jewish Christians. He begins with the Latter; exhorting them to a cheerful and good Improvement of present Troubles and Persecutions; as the highest Perfection of a Christian Life. Prayer, with steddy Faith in God, through Christ, the Means to attain that Perfection. Advice to the Poor, and to such as are despoiled of their Riches, for the Sake of Christianity. The Uncertainty of Riches, and the Benefit of well improved Trials and Temptations. A Warning not to impute any Sin (particularly that of Apostacy) to God, who permits Temptations to beset them; but to the wilful Indulgence of their own Worldly and Vicious Inclinations. God, the Author of all Spiritual Blessings, cannot be answerable for the Cowardise and Defaults of Men. An Inference from thence, against the furious Temper, and violent Disputes of some Judaizing Christians. Against the pernicious Error of the Jewish Zealots, about the Efficacy of mere Faith, or External Profession of Religion without a suitable Practice. Against Railing and Contention. Charity in Words and Actions, a Principal Branch of true Religion.

JAMES a servant of  
 God, and of the  
 Lord Jesus Christ, to  
 the twelvetribeswhich  
 are

i. **J**AMES, Bishop of Jerusalem, a A.D. 60.  
 Worshippers of the True God,  
 and an Apostle of Jesus Christ our  
 Lord and Saviour, sendeth this E-  
 pistle

A.D. 60. are scattered abroad, pifte to the Jews and Jewish Christians, particularly to those of the Dispersion in Foreign Countries, wishing you all Blessing and Happiness.

2 My brethren, count it all joy when ye shall fall into divers temptations.

3 Knowing this, that the trying of your faith worketh patience.

Patience, and working you up to that noble Disposition of a perfect Submission to the Divine Will and Providence.

4 But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.

*σοραία.* 5 If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him.

*τινών τισει.* 6 But let him ask in faith nothing wavering: for he that wavereth is like a wave of the sea, driven with the wind, and tossed.

7 For let not that man think that he shall receive any thing of the Lord.

8 A double minded man is unstable in all his ways.

of Duty and Virtue; which will defeat all the Success of his Prayers.

2 & 3. My dear Brethren, I am truly sensible of the Hardships and Persecutions that are to be undergone by such of you as have embraced the Christian Faith. And I earnestly exhort you, not to be discouraged at them; as being the happy Means and Opportunities of improving your

4. This is the Temper that renders us compleat Disciples, and is the Perfection of a Christian Life.

5. In order to attain \* which, let every persecuted Christian have Recourse to God, in Prayer, as to a most bountiful and free Benefactor, that will not fail to grant him all seasonable Assistance toward a prudent and courageous Behaviour under his Distress.

6, 7 & 8. But these Prayers must be offered up with a full Persuasion of, and Reliance upon, the Divine Power and Goodness †, with a firm Conviction of the Fitnes and Lawfulness of the Things he prays for—an entire Submission to the heavenly Providence, and a sincere Purpose of adhering to the Duties of your Profession. For a Man that is divided in his Thoughts and Religious Principles, has really no solid Principle at all, will stick close to no Measures

g. With

9 Let the brother of low degree rejoice in that he is exalted : 9. With this steady Faith and A.D. 60. Resolution, let the Poor Christian, ~~poor~~ that has \* always lived in mean Circumstances, think his Poverty abundantly compensated by ~~his~~ the excellent Privileges the *Gospel-Religion* has advanced him to, and the Opportunities he is furnished with, for the Advancement of his Faith and Virtue.

10 But the rich, in that he is made low : because as the flower of the grass he shall pass away.

11 For the sun is no sooner risen with a burning heat, but it withereth the grass ; and the flower thereof falleth, and the grace of the fashion of it perisheth ; so also shall the rich man fade away in his ways.

12 Blessed is the man that endureth temptation : for when he is tried, he shall receive the crown of life which the Lord hath promised to them that love him.

13 Let no man say when he is tempted, I am tempted of God : for God cannot be tempted with evil, neither tempteth he any man.

For, as God cannot possibly commit any Moral Evil *Himself*, so 'tis equally absurd and impious to imagine he should be the *Cause* of Sin in any of his Creatures.

10 & 11. And let such, who for the Sake of their Religion are fallen ~~from~~ πτωθειν from a Wealthy and Prosperous Condition, be well pleased with a Change, that gives them a Title to Substantial and Eternal Blessings, instead of that Temporal Prosperity, which, in itself is as liable to be destroyed by a thousand Accidents of Human Life, as a tender Flower is by the Heat of the Sun.

12. Happy therefore is the Christian that perseveres in his Integrity, though at the Expence of all his Worldly Enjoyments ; since he is so certain of that future and compleat Reward, which the God of Truth himself has engaged to bestow upon all his sincere and courteous Servants.

13. Let no Person then, that is drawn into the Commission of any known Sin (especially that of *Apostacy* παράστασις from his Religion, for fear of Persecution) presume to attribute his Mis-carriage to *God*, for suffering Temptations or Afflictions to beset him.

A.D. 60.

14 But every man  
is tempted, when he  
is drawn away of his  
own lust, and enticed.  
some Worldly and Vicious Principle.

15 Then when lust  
hath conceived he  
bringeth forth sin:  
and sin when it is fi-  
nished, bringeth forth  
death.

16 Do not err, my  
beloved brethren.

17 Every good gift,  
and every perfect gift  
is from above, and  
cometh down from  
the father of lights,  
with whom is no va-  
riableness; neither sha-  
dow of turning.

18 & 19. Do not therefore so  
grossly impose upon your selves, as  
to ascribe your wilful Failings to  
*Him*, to whom we owe all that is,  
or can be, good in us; who has  
given such ample Assistance, and  
proposed such infinite Rewards, for  
our Virtue and Perseverance. To  
*Him* alone we owe all that Light and  
Influence, that guides the *Mind*, as  
much as the *World* does the Lights of the *Sun* and *Moon*.  
Nay, more excellent are his Heavenly Gifts to the *Soul*,  
than is the Light of the Heavenly Bodies to the *World*:  
For, while *These* have their Turns and Periods, varying,  
and removing nearer, or further off from us; *God* is al-  
ways the same, and his Blessings ever at hand to us.

18 Of his own will  
begat he us with the  
word of truth, that  
we should be a kind  
of first-fruits of his  
creatures.

18. In fine, so infinitely far is God  
from being the Author of Evil, or  
from necessitating us to any Sin, or  
leaving us to the wild Direction of  
*Chance* or *Destiny*; that he has dis-  
play'd the most wonderful Instance  
of Divine Care, and free Mercy towards us, in bestow-  
ing on us the Blessings and Privileges of the *Gospel-Doctrine*  
and Religion, to guide our Practices, and to actuate our  
Endeavours: Making *Us* of the *Jewish Nation* *First* Con-  
verts to it, as an Earnest of his calling the *Rest* of Man-  
kind, after us, to the same Blessings: So that *We*,  
like the first *Fruits* under the *Law*, ought to strive to be  
the

14. Certainly the only *Proper Cause* of a Man's forsaking his Pro-  
fession, or transgressing the Precepts  
of it is, his Wicked Indulgence of  
some Worldly and Vicious Principle.

15. 'Tis nothing but his deliberate  
Approbation of, and free Consent to,  
such irregular Passions, that draws  
him into the Commission of such  
Actions as bring him to Death and  
Condemnation.

16 & 17. Do not therefore so  
grossly impose upon your selves, as  
to ascribe your wilful Failings to  
*Him*, to whom we owe all that is,  
or can be, good in us; who has  
given such ample Assistance, and  
proposed such infinite Rewards, for  
our Virtue and Perseverance. To  
*Him* alone we owe all that Light and  
Influence, that guides the *Mind*, as  
much as the *World* does the Lights of the *Sun* and *Moon*.  
Nay, more excellent are his Heavenly Gifts to the *Soul*,  
than is the Light of the Heavenly Bodies to the *World*:  
For, while *These* have their Turns and Periods, varying,  
and removing nearer, or further off from us; *God* is al-  
ways the same, and his Blessings ever at hand to us.

18. In fine, so infinitely far is God  
from being the Author of Evil, or  
from necessitating us to any Sin, or  
leaving us to the wild Direction of  
*Chance* or *Destiny*; that he has dis-  
play'd the most wonderful Instance  
of Divine Care, and free Mercy towards us, in bestow-  
ing on us the Blessings and Privileges of the *Gospel-Doctrine*  
and Religion, to guide our Practices, and to actuate our  
Endeavours: Making *Us* of the *Jewish Nation* *First* Con-  
verts to it, as an Earnest of his calling the *Rest* of Man-  
kind, after us, to the same Blessings: So that *We*,  
like the first *Fruits* under the *Law*, ought to strive to be  
the

the *Best* of our Kind, and most Exemplary *Christians*, as A.D. 60.  
being *First* Dedicated to his Service.

19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath.

from that Fierceness in disputing for your own Opinions (a Thing the *Jewish* Doctors and Zealots are so addicted to) and be of a Tractable, Meek, and Peaceable Disposition.

20 For the wrath of man worketh not the righteousness of God.

20. For, the Violence of Human *Zeal* is but a Hindrance, instead of an Advantage, to those Principles and Practices, that are to justify and save us.

21 Wherefore lay apart all filthiness, and superfluity of naughtiness, and receive with meekness the ingrafted word, which is able to save your souls.

21. Strive, therefore, to get rid of all those Exorbitant Passions, that, like a Multitude of proud Suckers from a Tree, will spoil your Growth in Christian Virtues, which are always best received and improved by a calm and humble Spirit.

22 But be ye doers of the word, and not hearers only, deceiving your own selves. Do not you treat the *Christian* Religion in that Manner; which would be to put the most fatal Cheat upon yourselves.

23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glafs:

24 For he beholdeth himself, and goeth his way, and straightway forgeteth what

23 & 24. For the *Gospel-Doctrine* is of the same Use to the *Mind* and *Conduet* of Men, as a Glafs is to the *Face*. And as the Glafs is of no Benefit to one that sees the Spots of his Face in it, but takes no Care to wipe them off; so the *Gospel* Precepts can be of no manner of Advantage to a *Christian*, that only Exter-

A.D. 60. what manner of man he was.

Externally professes and hears them, but neglects to reform his Practice, and leads his Life agreeable to them.

25 But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

more Excellent Liberties, Immunities, and Privileges, than all that the Zealot Jew can boast of his Mosaical Institution.

26 If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.

27 Pure Religion, and undefiled before God and the Father, is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

25. He therefore is the only Person that truly edifies by the Christian Doctrine, who embraceth and useth it as a Rule of Action. Then, indeed, it becomes a Law to him, a Law that sets him free from the slavish Observance of Jewish Ceremonies; and that Man will experience

the Gospel to be a Dispensation of

more Excellent Liberties, Immunities, and Privileges, than all that the Zealot Jew can boast of his Mosaical Institution.

26. Certainly, the most specious and loud Pretences of External Religion are but Vain and Insignificant Things, while a Man gives himself up to Uncharitable Slanders, Revilings, and Reproaches against his Brethren.

27. For, the habitual Practice of Charity and Bounty toward the Afflicted, the Conquest over all Sensual, Worldly, and Partial Inclinations, and such like Moral Duties, are the Things in which True Religion does chiefly and principally consist.

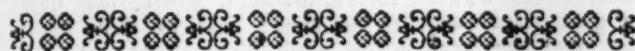
. II.  
hem,  
stic,  
em.

Per-  
isian  
useth  
, in-  
m, a  
e fla-  
remo-  
ience  
on of  
deleges,  
saical

ecious  
al Re-  
fificant  
imself  
Re-  
st his

ice of  
the Af-  
fensual,  
ations,  
re the  
n does

A P.



## C H A P. II.

### The C O N T E N T S.

*The Argument of the latter Part of the foregoing Chapter continued; viz. That the External Profession of Religion is wholly fruitless, where Men live in the Breach of it's Moral and Substantial Duties. This shown in the Instance of Partiality, and Respect of Persons, especially in Publick and Judicial Causes. The Jewish Christians are taxed with this Vice, so common among the Jews. The evil and dangerous Consequence of any One such known and wilful Sin. Moral Practices the best, and only Evidence of Good Principles, proved from the Examples of Abraham and Rahab. All is nothing without them.*

**M**Y brethren, have not the faith of our Lord Jesus Christ the Lord of glory, with respect of persons.

1. **T**HE Jews, that now so A.D. 60. much value themselves, and despise all other People in Point of Religion, are become so corrupt in their Morals, in their private and publick Dealings, that hardly any Justice is to be found, even in their Courts of Judicature. All is carried amongst them by Wealth and Interest: But for you, dear Brethren, that profess the more Perfect and Glorious Religion of Jesus Christ, how monstrous must it be to be guilty of a Partiality so directly opposite to it's Spirit and Precepts?

2 For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment:

3 And ye have respect to him that weareth the gay clothing, and say unto him,

2, 3 & 4. For You to distinguish your Respects, and be Partial in your Proceedings with any, but especially a Christian Brother, in a publick Court, or in your Church Assemblies, upon account of his higher or lower *yei.*

Fortunes in the World, his Circumstances and outward Figure; to care for the Rich, and slight the Poor; would be to make a most unreasonable

A.D. 60. him, Sit thou here in  
a good place: and say to the poor, Stand  
thou there, or sit here  
under my footstool:

4 Are ye not then partial in your selves, and are become  
judges of \* evil thoughts?

5 Hearken, my be-  
loved brethren, Hath  
not God chosen the  
poor of this world,  
rich in faith, and heirs  
of the kingdom which  
he hath promised to  
them that love him?

Did not God chuse the very *Apophles* out of that Number?  
And have not *They*, and all their poor, but humble, *Fol-*  
*lowers*, the surest Title to Eternal Life and Happiness?

6 But ye have de-  
spised the poor: Do  
not rich men oppres  
you, and draw you  
before the judgment-  
seats?

7 Do not they blas-  
phem that worthy  
name by the which  
ye are called?

of Christ, and his Religion?

8 If ye fulfil the  
royal law, according  
to the scripture, Thou  
shalt love thy neigh-  
bour as thy self, ye do  
well.

9 But

able Distinction, where there ought  
to be none; and to show your-  
selves most unthoughtful and unjust  
Judges.

5. Consider seriously, dear Bre-  
thren, upon this Matter. Does God  
make such partial Differences, in his  
Dealings with Mankind, as You do  
with one another? How many, that  
are mean in their outward Circum-  
stances, but humble in their Tem-  
pers, have made the best *Christians*?

6 & 7. On the contrary, while  
you are thus guilty of neglecting  
your *Poor* Brethren, how forgetful  
are you, that the *Rich* Men, to  
whose Rank and Quality you are so  
Partial, are the Persons most apt to  
oppose your Holy Religion! Who  
are they, but the *Richer* Sort, of  
both *Jews* and *Gentiles*, that most  
commonly Blaspheme † the Name

8. Had you any just Regard to  
that Noble and Comprehensive Duty,  
of *Doing as you would be done by*,  
you would act at another Rate.

9. Whereas,

\* Ver. 4. *Judges of evil Thoughts*: Or διαλογισμῶν ἀρχῆς, *Judges that use wicked and unjust Arguments*.

† *That Holy Name by which you are called*. τὸ ἐπικληθῆναι εἰς οὐρανούς; that is, Called Over you, or Given to you.

9 But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.

10 For whosoever shall keep the whole \* law, and yet offend in one point, he is guilty of all.

were not Guilty in other particular Instances.

11 For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

that, though you don't actually attempt his Life, yet, if you commit Adultery against him, you break in upon the whole Divine Authority, that establisheth all Right between Man and Man.

12 So speak ye, and so do, as they that shall be judged by the law of liberty.

12. Deal by one another, therefore, both in Words and Actions, as Men that expect hereafter to be judged by the pure and perfect Rule of Christianity. A Religion that while it is most strict in its Moral Obligations, debarring us from all those licentious Practices the Jewish Zealots || think themselves privileged in; yet, as I said, Chap. i. 25. is attended with pia. Immunities and Blessings far exceeding what the Mosaical Dispensation can pretend to.

13 For he shall have judgment without mercy, that hath shewed no mercy; and mercy

9. Whereas, by such an Unjust *A.D. 60.* and Partial Proceeding, you violate ~~the~~ and stand convict breaking the Whole Law respecting your Neighbour.

10. For, the wilful and habitual Breach of any One such Principal Command, renders a Man, in a just Sense, a Transgressor of that \* Whole Table of the Divine Law, though he

11. Because the same Divine Authority that forbids us any one Act of violating the Rights of our Neighbour, forbids us all the rest. The same Divine Authority (for Instance) that restrains us from invading the Property of our Neighbour's Bed, restrains us from Killing him. So

12. Deal by one another, therefore, both in Words and Actions, as Men that expect hereafter to be judged by the pure and perfect Rule of Christianity. A Religion that while it is most strict in its Moral Obligations, debarring us from all those licentious Practices the Jewish Zealots || think themselves privileged in; yet, as I said, Chap. i. 25. is attended with pia. Immunities and Blessings far exceeding what the Mosaical Dispensation can pretend to.

13. For certainly, the Man, of what Profession soever, that shows no Tenderness and Impartiality towards his Brethren, shall find Severity

---

\* The whole Law — he is Guilty of all: ὅλον τὸν νόμον, the same as νόμον βασιλικὸν in Verse 8. viz. The Royal Law respecting our Neighbour.

A.D. 60. mercy rejoice against judgment \*.

can so securely and cheerfully stand the great Trial of Divine Judgment, as he that has been kind, impartial, and merciful to other Men, without any unreasonable Distinctions.

14 What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

15 If a brother or sister be naked, and destitute of daily food;

16 And one of you say unto them, Depart in peace, be you warmed, and filled: notwithstanding ye give them not those

things which are needful to the body; what doth it profit?

16 Even so faith, if it hath not works, is dead, being alone. to Faith, and the warmest Zeal for External Acts of his Worship, is to pay him no real Service, while the Practice of those Duties are wanting, that are the main Purposes of all Religion.

18 Yea, a man may say, Thou hast faith, and I have works: Shew me thy faith without thy works, and I will shew thee my faith by my works.

verity of Justice, without Mercy, at God's Hands. And no Person

can so securely and cheerfully stand the great Trial of Divine Judgment, as he that has been kind, impartial, and merciful to other Men, without any unreasonable Distinctions.

14. Thus, I say, the actual and careful Practice of Moral Virtue, is the Substance and Life of true Religion. Mere Faith, and External Profession, without this, is of no Effect to any Man's Salvation.

15 & 16. Thus, when an indigent Brother presents himself to you, as an Object of your Charity; to feed him with good Words and kind Wishes, without giving him any thing to clad his Body or satisfy his Hunger, is to do just nothing at all for him.

17. The Case is the very same with God, in all other Instances of Religion; the most loud Pretences to Faith, and the warmest Zeal for External Acts of his Worship, is to pay him no real Service, while the Practice of those Duties are wanting, that are the main Purposes of all Religion.

18. To say, you are a true Member of God's Church, because you believe his Word and Revelation, and are a mere Professor of his instituted Religion, is to take a thing for granted, without full Proof, and to give only your own Word for it.

Whereas,

\* Ver. 13. *Mercy rejoiceth against Judgment: Κατακενυαται ελεος χριστως, Mercy triumphs over Condemnation; or The merciful Man triumphs at his Judgment, or at his Trial. Mercy for the merciful Man, as Circumcision is put for the Circumcised Person, Rom. ii. 26, 27.*

l. II.  
Mercy,  
Person  
rial of  
artial,  
le Di-

al. and  
tue, is  
e Re-  
xternal  
no Ef-

a indi-  
o you,  
ty; to  
d kind  
n any  
sify his  
g at all

?  
same  
ences of  
tences  
of his  
ractice  
oses of

Mem-  
ise you  
relation,  
his in-  
a thing  
of, and  
d for it.  
hereas,

navya-  
or The  
Mercy  
circumcised

## Ch. II. General Epistle of St JAMES.

303

Whereas, he that shows the Sincerity of his *Faith* and *A.D. 60.* *Profession*, by the good Influences it has in the Conduct of *Life*, concludes very rightly; as the *Cause* is demonstrated by the *Effect*.

19 Thou believest that there is one God; thou doest well: the devils also believe and tremble.

for they believe the same, and tremble at the Apprehensions of his Divine Power and Justice. And, if your Faith be no better than theirs, you have the same Reason to tremble as they have.

20 But wilt thou know, O vain man, that faith without works is dead?

21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar.

to offer up his Son, or his confident Reliance upon God's *Promise*, and his being in *Covenant* with him, but his *actual Entrance* upon the *Performance* of what God had commanded him.

22 Seest thou how faith wrought with his works, and by works was faith made perfect?

23 And the scripture was fulfilled, which faith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the friend of God.

24 Ye see then how that by works a man is justified, and not by faith only.

25 Like-

19. The *Jew* magnifies himself above the *Gentile*, for his Knowledge and Belief of the *One True God*. If that be all, the very *Devils* themselves are upon the Level with him;

for they believe the same, and tremble at the Apprehensions of his Divine Power and Justice. And, if your

20 & 21. But to convince *you* and *them* of the utter Falsity of this Principle; let the *Jew* tell me what it was that justified *Abraham*, the Father of his Nation, and of all faithful People? You cannot but know, by the express Words of the History, it was not his mere *Belief* and Perswasion, that God had order'd him

to offer up his Son, or his confident Reliance upon God's *Promise*, and his being in *Covenant* with him, but his *actual Entrance* upon the *Performance* of what God had commanded him.

22 & 23. Thus that great *Patriarch* demonstrated the Excellence and Sincerity of his inward *Principle*, by the *Practice* of the noblest Virtue. 'Twas this procured him that great Character, *Abraham believed God, and it was imputed to him for Righteousness, and he was called the Friend of God.* Gen. xv. 6.

24. And, if this were *Abraham's Case*, 'tis in vain for any *Jew* or *Christian* to expect to be saved, upon a different Foot from that of the *Father of the Faithful*.

25. Again,

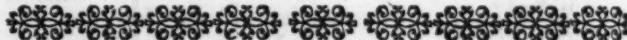
A.D. 60. 25 Likewise also, was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?

26 For as the body without the spirit is dead, so faith without works is dead also.

outward Profession (much less a true *Chrijstian*) than a *Body* without a *Soul* can make up a *Man*.

25. Again, what was it that rendered the Harlot *Rahab* so acceptable to God, as to save her Life? Not her mere *Conviction* that the God of the *Jews* was the *True God*; but her actual *Reception* of the Spies, as his Messengers; as the genuine Effect of such a Perswasion.

26. From which Instance, as a Confirmation of the Reason of the Thing itself; 'tis exceeding plain, that bare *External Privileges*, and can no more make a true *Israelite Chrijstian*) than a *Body* without a *Soul*



### C H A P. III.

#### The C O N T E N T S.

*The Jewish Christians are again particularly dissuaded from the Pride and Ambition of being called Doctors, and Teachers; and from that Spirit of Contemning, Reviling, Curseing, and Calumniating, to which the Jewish Zealots were so much addicted. The great Advantage of a gentle and peaceful Temper, and the fatal Effects of a Censorious and Unbridled Tongue.*

¶ Chap. i. 19.  
See 1 Tim. i.  
7. Rom. ii.  
19, 20.

**M**Y brethren, be not many masters, knowing that we shall receive the greater condemnation.

ting up for *Teachers*; of Usurping an Authority over the Consciences of others, and be guilty of the Calumny and Censoriousness that is consequent to such Pride and Affectation. Against this notorious *Vice* I must now more particularly warn you. Consider then, the more Knowledge and Understanding you pretend to, the more hei-

**I** Have already ¶ observed to you, that you can never answer the Character of true *Chrijstians*, while you harbour that Ambition of the *Jewish Zealots*, of imperiously set-

nous

Ch.  
nous  
men

z  
thing  
If an  
in w  
a po  
able  
who

teach  
Perf  
Tong  
hun

3  
bits  
mou  
may  
we  
who

4  
ship  
they  
are  
win  
turn  
ver  
ther  
now

5  
thin  
6  
is t  
ini  
ton  
me  
file  
and  
cou

of  
and  
thi  
tan  
tam

nous are the Faults you commit, and that your Punishment for them must be proportionable. *A.D. 60.*

2 For in many things we offend all. If any man offend not in word, the same *is* a perfect man, *and* able also to bridle the whole body.

teach others, they had much better Pretence to Religious Perfection than now they have. The Government of the Tongue has a general good Influence upon the Conduct of human Life.

3 Behold, we put bits in the horses mouths, that they may obey us; and we turn about their whole body.

4 Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

5 Even so the tongue is a little member, and boasteth great things. Behold how great a matter a little fire kindleth.

6 And the tongue is a fire, a world of iniquity: so is the tongue amongst our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

7 For every kind of beasts, and of birds, and of serpents, and things in the sea, is tamed, and hath been tamed of mankind:

8 But

2. The very best of us have their Slips and Failings. But the Liberties of the Tongue, are what most Men are too apt to transgres in, above all measure. And were those Zealots but free of the Vices of that very Member, wherewith they pretend to

3, 4 & 5. And, as Horses are managed by the Bit, and Ships steer'd by the Rudder, that is, but a small Piece, in Comparison of the Bulk of the Vessel; so the whole Conversation of a Man is, in a maner, guided and well-ordered by the temperate Use of that little Member. Which, whenever it flies out into extravagant, uncharitable, and abusive Expressions, becomes like a Spark amongst combustible Matter; blows up and consumes all before it.

6. Well may such a Tongue be compared to Fire, for it's desperate and destructive Quality: It puts the whole World into Confusion and Disorder, and destroys like a Conflagration, begun from Hell itself.

7 & 8. When it once obtains, and has got the mastery over a Man's Conduct, 'tis unruly beyond the most savage Creature we know of: It's Fiercenes exceeds that of the Lion

X

and

A.D. 60. 8 But the tongue  
can no man tame, it  
 is an unruly evil: full  
 of deadly poison.

and *Tyger*; and it's Venom beyond  
 the worst of *Serpents*.

9 Therewith bleſſes  
 we God, even the Fa-  
 ther: and therewith  
 curse we men, which  
 are made after the si-  
 militude of God.

10 Out of the same  
 mouth proceedeth  
 bleſſing and cursing.  
 My brethren, these  
 things ought not so to  
 be.

11 Doth a fountain  
 send forth at the same  
 place sweet water and  
 bitter?

12 Can the fig-tree,  
 my brethren, bear  
 olive-berries? either  
 a vine, figs? so can  
 no fountain both yield  
 salt water and fresh.

13 Who is a wife  
 man and endued with  
 knowledge amongst  
 you? let him shew out  
 of a good conversa-  
 tion his works with  
 meekness of wisdom.

14 But if ye have  
 bitter envying and  
 strife in your hearts,  
 glory not, and lie  
 not against the truth.

15 This wisdom  
 descendeth not from  
 above, but is earthly,  
 sensual, devilish.

16 For

9 & 10. It runs Men into Practices  
 the most absurd as well as impious;  
 causing them to use that *very Member*,  
 that was given us to celebrate  
 the Prailes of *God*, to throw out  
 Curses and *Imprecations* against their  
*Brethren* that were created like them-  
 selves, in the *Image of God*. Bleſſing  
 and Cursing out of the same  
 Mouth! How irrational and mon-  
 strous a Thing to be guilty of!

11 & 12. A thing as utterly incon-  
 fident with true Religion, as it is to  
 suppose the same Water, from the  
 same Part of a Spring, should be  
 salt and fresh at the same Time;  
 that a Fig-Tree should bear Olives,  
 or a Vine produce Figs, *i. e.* a per-  
 fect Contradiction in the Nature of  
 Things.

13. Whatever *Christian Convert*,  
 or *Jewish Zealot*, therefore, would  
 be indeed a Master of religious Wil-  
 dom, let him shew his Wisdom, first  
 in the Suppression of this wretched  
 Habit, and in reducing himself to a  
 meek and charitable Disposition to-  
 ward his Brethren.

14 & 15. For as long as ever this  
 haughty and contentious Spirit in *re-  
 ligious Disputes*, vents itself through  
 the *Tongue*, his Boasting is but Va-  
 nity, and his Pretences Hypocrisy.  
 The Wisdom he pretends to, is the  
 Effect of nothing but sensual and  
 worldly Principles, and a perfect Imita-  
 tion of the *Devil* and wicked Spirits.

16. For

16 For where envying and strife is, there is confusion and every evil work.

17 But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.

18 And the fruit of righteousness is sown in peace of them that make peace.

16. For nothing but Wickedness *A.D. 60.* and Destruction can be the Result of ~~a~~ a proud, censorious, and contentious Disposition.

17. Directly contrary to this, the Wisdom and Temper of *true Religion* exerts it self in a Freedom from sensual and worldly Inclinations, in rendering a Man mild and courteous, and persuadable by Reason, kind and charitable to the Indigent, generous, just, and impartial to all Mankind, and sincere in all religious Pretences.

18. And whoever is of this peaceable and good Temper, and endeavours to persuade others to it, will not fail to reap the happy Fruits and blessed Effects of it.



## C H A P. IV.

### The C O N T E N T S.

*The Apostle illustrates the woeful Effects of a Turbulent and Malicious Temper, from the then present State and Condition of the Jewish People. A sad Account of them. He endeavours to work their Cure, by persuading them to Repentance and true Religion. Then dissuades the Christian Converts from the notorious Vice of Slander and Calumny; and from an immoderate and confident Pursuit of Worldly Projects, without any pious Regard to, or Reliance upon Divine Providence.*

F rom whence come wars, and fightings among you? come they not hence, even

1. What I have \* hitherto observed, of the wretched Effects of a Turbulent and Contentious Spirit, is, but too wofully demonstrable,

*A.D. 60.* even of your lusts, that war in your members?

of all those Calamities and Desolations, those Foreign, Civil, and Domestick Broils, that are now the general Plagues of *That Nation*. What is it, but the Sensual and Ambitious Temper I have been describing?

2 Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.

intestine Discords make your Case still worse. Nor can God be supposed to prosper a People, so estranged from all true Religion and Devotion toward Him.

3 Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.

Pleasures, and the View of all your very Prayers is the Gratification of Lustful and Ambitious Principles.

4 Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world, is the enemy of God.

5 \*Doye think that the Scripture faith in vain, The spirit that dwelleth in us lusteth to envy?

6 But he giveth more grace; wherefore he saith, God resisteth

monstrable, from the present State and Condition of the Jewish People.

Let any Jew tell me the real Causē of all those Calamities and Desolations, those Foreign, Civil, and Domestick Broils, that are now the general Plagues of *That Nation*. What is it, but the Sensual and Ambitious Temper I have been describing?

2. Your Hearts are entirely bent upon Temporal Pleasure, and Temporal Dominion; you are impatient under the Government Providence has subjected your Nation to. This puts you upon *Seditious Practices*, that can never gain your Ends; and your

intestine Discords make your Case still worse. Nor can God be supposed to prosper a People, so estranged from all true Religion and Devotion toward Him.

3. 'Tis true, you keep up the External Profession, and the *Form* of Worship and Prayer. But this can avail you little, while the Stress of your Desires is fixed on *Worldly*

Pleasures, and the View of all your very Prayers is the Gratification of Lustful and Ambitious Principles.

4. O faithless and perverse Nation! How can you be so ignorant, as to imagine, the Love of *God* and true Religion can ever be consistent with this immoderate Thirst after *Temporal* Riches and Grandeur? You must give up one, or the other.

5 & 6. How contrary have the Scriptures of the *Old Testament* described the Temper of God's true Servants, to that Envious and Contentious Spirit that now reigns in the Generality of *your Nation*? Do you perceive any such Disposition

and

sisteth the proud, but  
† giveth grace unto  
the humble.

genuine Fruit of *God's Spirit*, and to which his special Favour and Blessing is annexed; according to those Words of *Solomon* (*Prov. iii. 34.*) *Surely he scorneth the Scorners, but he giveth Grace † (or Favour) to the Lowly.*

7 Submit yourselves therefore to God: resist the devil, and he will flee from thee.

8 Draw nigh to God, and he will draw nigh to you: cleanse your hands, ye sinners, and purify your hearts, ye double minded.

9 Be afflicted, and mourn, and weep: let

and Practice in us *Christians?* \* So *A.D. 60.*  
far from it, that you behold nothing but Peaceableness and Humility, the

Blessings with *Us*, you must serve God in the same true and sincere Manner as *We* do; sue to Him for Pardon and Salvation, by reforming all your towering and proud Conceits, by hearty Repentance for the Violences and Injustice you have committed; and endeavouring to rectify

X 3

those

\* Ver. 5. *Do you think the Scripture saith—the Spirit in Us—* These Words are, by some Interpreters, thought to refer to *Numb. xi. 29.* *Envieſt thou for my ſake, i. e. ſhould the Gifts of the Spirit, conferred upon One, move Another to Envy?* But, as those Words are very different from *St James*, who was not here speaking of *Gifts* and Spiritual Preheminence at all; I judge the Paraphrase to be the most agreeable and coherent Sense. For I think it will clear this Passage of all Difficulties, if we divide the *fifth Verse* into two *Interrogations*; viz. *Do ye think that the Scripture speaks in vain?* i. e. the Scripture quoted in the *sixth Verse*; or any of those *Scriptures* that speak against *Pride* and *Envy*. Then, *The Spirit that is in Us lusteth [or lusteth it] to Envy? in us;* i. e. in *Us Apostles, or Christians.* No; far from it; it puts us into a far better Way of obtaining *God's Grace or Favour*; viz. by *Peaceableness and Humility.* Wherefore [not *He*, but] *it*, the *Scripture saith;* *God resisteth the Proud, &c.*

† Ver. 6. *Giveſt Grace,* i. e. *Favour or Blessing.* χάρις answers to *יְנָה* in the Hebrew: It's primary Sense is *Favour*; which in the *New Testament* is branched out into several Acceptations, including either the *Blessings of the Gospel in general*, or any *Principal Branches* of them. But is rarely (that I can find) used to signify any *inward Motions, or secret Operations of the Holy Spirit on the Mind*, unles when it expresseth the *Extraordinary Gifts, and Miraculous Endowments* on the *Apostles and First Christians.*

A.D. 60. let your laughter be turned to mourning, and your joy to heaviness.

10 Humble yourselves in the sight of the Lord, and he shall lift you up.

you, avert the Judgments that hang over you, and make you again, his beloved *Church and People*.

11 Speak not evil one of another (brethren) he that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law : but if thou judge the law, thou art not a doer of the law, but a judge.

12 There is one law-giver, who is able to save, and to destroy : who art thou that judgest another?

\* Rom. xiv.  
4-10.

13 Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain :

*Christian Converts*, I find, are too much tainted with the *Jewish Spirit of Worldly-mindedness*. You cut out Businesses, and conclude upon the Success, as if *Time and Events were at your Disposal*.

14 Whereas ye know not what *shall be* on the morrow : for what

those Corrupt Inclinations, that have hitherto divided you between God and the World : By thus striving against the Temptations of the Devil, you shall be enabled to overcome them ; and upon Condition of so thorough a Humiliation and Repentance, God will be reconciled to

you, avert the Judgments that hang over you, and make you again, his beloved *Church and People*.

11. As to you, dear Brethren, that are already converted to *Christianity*, be sure to avoid that pernicious Custom of *Slander* and rash *Censure*. Remember, that whoever hastily and unjustly Condemns another Man, reflects upon *Religion itself*, sets up for a *Judge*, and makes himself Wiser than the Divine *Law*. And such a one must not pretend to be a true Disciple of that *Law*, while he sets himself *above it*.

12. Consider, that God alone, \* who gives us his Laws, has the Right to Judge and Condemn us for the Breach of them : And how dare any Man take *His Work* out of his Hands !

13. Another Thing, I would Correct in you all is, that *Confidence*, and unthoughtful *Affurance*, with which you are apt to pursue your *Worldly Projects* ; without a due Sense of, and pious Dependance upon *Divine Providence*. Some of you

I find, are too much tainted with the *Jewish Spirit of Worldly-mindedness*. You cut out Businesses, and conclude upon the Success, as if *Time and Events were at your Disposal*.

14 & 15. You forget what Changes and Disappointments a single *Day* may produce ; and that Life it self is

is

what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.

15 For that ye ought to say, If the

that.

16 But now ye re-

joice in your boastings: all such rejoyn-

ing is evil.

of Divine Blessing and Protection.

17 Therefore to him

that knoweth to do

good, and doth it not,

to him it is sin.

is as fleeting as a Vapour. A Con- A.D. 60.  
sideration, that ought to fill us with the most humble Dependance upon the Divine Will, in all Events and Expectations.

Lord will, we shall live, and do this, or

16. And, therefore, such eager Designs, and confident Proposals, in your Temporal Affairs, look as if you thought yourselves independent

17. Now this, or any other Crime, must be greater in a Christian, than in any other Man; because He, by the clear Revelation of the Gospel, has (or ought to have) better Notions of his Duty, and a stronger Sense of his Religious Obligations.



## C H A P. V.

### The C O N T E N T S.

*He turns himself to the Jews, reproaching them with the just and miserable Effects of their Avarice, Cruelty, Lust, and Injustice. Then returns to the Jewish Christians, exhorting them to Patience and good Temper, under their Persecutions from the Jews, in hopes of a speedy Deliverance, by a just Judgment upon that Nation. Warns them from the Sin of rash Swearing, so common among the Jews. Recommends Prayer to the Afflicted, and Divine Praises to such as are in easy and cheerful Circumstances. Adviseth Anointing, and the devout Prayer of Inspired Ministers, to be used, for the Recovery of such as are struck with Sickness; as a Punishment for some notorious Sins. Such are enjoined to make special Confession of the Sins they take to have been the Cause of their Distemper. The great Effect of the Prayers of Holy and Inspired Ministers, for the Recovery of such People. The happy Advantage of bringing a Sinner from Ignorance and Vicious Courses, to true Repentance.*

A.D. 60.

|| Ch. sp. iv.  
13, 17.

**G**O to now ye rich men, weep and howl for your miseries that shall come upon you.

2 Your riches are corrupted, and your garments moth-eaten.

3 Your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire : ye have heaped treasure together for the last days.

4 Behold, the hire of the labourers, which have reaped down your fields, which is of you kept back by fraud, crieth, and the cries of them which have reaped, are entered

into the ears of the Lord of Sabaoth.

5 Ye have lived in pleasure on the earth and been wanton : ye have nourished your hearts as in a day of slaughter.

6 Ye have condemned and killed the just, and he doth not resist you †.

1, 2 & 3. **I**T is not without good Reason that I warn || you all against a too eager and confident Pursuit after worldly Riches. For let the Worldlings of the Jewish Nation consider now, and behold, to what a lamentable End those Principles are likely, in a short Time, to reduce them ; when their Riches shall perish, their Grandeur be eclipsed, and themselves be destroyed, by a Judgment most dreadful and exemplary.

4. *You* that to enrich yourselves, have defrauded and oppressed others, even robbing the Hireling of his Wages, will shortly feel the Effects of such Injustice, in the Resentments of a Just and All-powerful *God*.

5. *You* that have abused the plentiful Provisions of Providence, to Riot and Excels, will find you have been but fatting yourselves up, like Sacrifices, for the Day of Slaughter \*.

6. *You* that have crucified your own innocent *Messiah* and Saviour ; and still, with unrelenting Hearts, are persecuting his *Disciples*, from

the

\* Ver. 5.—*As in a Day of Slaughter.* Note, This Phrase may, perhaps, more properly signify, *As Men do in a Time of Feasting upon slain Sacrifices.*

† Ver. 6. *And he doth not resist you*, or else interrogatively, *εν αὐτοῖς οὐτε ἀπειπε;* *Doth he not [in Return] now set himself against you?* A much more consistent and clearer Sense ; agreeable to Ch. sp. iv. 6. and 1 Pet. v. 5. See also Dr Bentley's *Remarks upon Free Thinking* : Where there is given, by that admirable Critick, a most ingenious Conjecture, for a yet clearer Sense of this Passage.

the same wicked Principles, by which your Fore-fathers A.D. 60.  
flew the ancient Prophets; will soon experience the direful  
Consequences of such incurable Malice and Ingratitude.

7 Be patient therefore, brethren, unto the coming of the Lord: behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

8 Be ye also patient; establish your hearts, for the coming of the Lord draweth nigh.

9 Grudge not one against another, brethren, lest ye be condemned: behold \* the judge standeth before the door.

and you have no need to prevent him, in what he will soon and certainly perform for you.

10 Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering, affliction, and of patience.

11 Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord: that the Lord is very pitiful, and of tender mercy.

7 & 8. Wherefore, my dear Brethren, that are converted to this persecuted Religion, bear all your present Sufferings with Courage and Patience. Imitate the industrious Husbandman, that patiently waits the Seasons of the Year, to produce him the Fruits of his Cost and Labour. With infinitely better Assurance, may you depend upon Christ for a \* speedy Deliverance from these your Persecutors, and a glorious Reward for your Perseverance.

9. Discover no fretful Impatience, no Thirst of Revenge against your Enemies, or one another. For that would be to incur the same Punishment due to them. God himself will very \* shortly be your just Avenger,

10 & 11. Let the courageous Examples of God's true Prophets in all Ages, spirit and support you. Remember Job, that most afflicted of all Men; how deeply he suffered, and how amply he was recompensed. And from hence assure yourselves, God can never fail, in due time, to rescue and reward every faithful Servant.

12. And

---

\* The coming of the Lord draweth nigh. The Judge standeth before the door; viz. The Destruction of Jerusalem, which was but a few Years after this Epistle was written.

A.D. 60.

12 But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea, be yea, and your nay, nay, & lest you fall into condemnation.

in such kind of \* Oaths. For no Oath can be made by any *Creature* \*, but must have an *ultimate* Respect to the *Creator*, whose *Creature* it is. Be therefore careful, always to speak Truth, and use no other Means to gain Belief, than a modest *Affirmation* or plain *Negation*. For every Degree beyond this, bespeaks some † false Design, and is sinful & condemnable.

13 Is any among you afflicted, let him pray: Is any merry? let him sing psalms.

¶ *xaxo-*  
παθεῖ.  
† *suθvμει.*

cise of them that are in Ease & and Prosperity.

14 Is any sick among you? let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord:

15 And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed

12. And let me particularly warn you, that no Examples, no Provocations whatever draw you into the Vice of common Swearing, and invoking the Name of God upon light and needless Occasions. Swear not so much as by any *Creature* of God, in common Conversation, as the Jews accustom themselves to do, and vainly pretend there is no Evil

13. Improve every Condition of Life to a Religious Advantage. Let *Prayer* be the Refuge of the ¶ Afflicted; and devout *Praises*, the Exercise in Ease & and Prosperity.

14 & 15. When any Christian is visited with Sickness, especially any Disease inflicted on him for some notorious *Sin*; let no *Charms* and Conjurings be used over him, as the Jews are & now-a-days wont to do, when they anoint their Sick with Oil: But let the Christian *Minister's* be sent for, to intercede with God, by fervent Prayer. They may indeed, use the *Anointing* as a *Natural Remedy*, but not in a *Superstitious*

\* Nor by any other Oath, μήτε δλλαον τινά ὄρκον. Nor by any such kind of Oath. So in *Mark* iv. 41. *Luke* viii. 25. Tis ἀπὸ στό-εσσιν. What manner of Person is this. See *Matth.* v. 34, 35.

† Left ye fall into Condemnation, or εἰς ὑπό κρίσιν, as some Copies read it.

† See *Lighthfoot Harm.* N. T. *Burnet Artic.* p. 289.

mitted sins, they shall *stitous Way*. Let them lay all the *A.D. 60.*  
be forgiven him. Stress in the devout *Prayers* of *In-*  
*spired Ministers*, put up in *Christ's Name*, for a Blessing  
upon that Means. And those Prayers shall become ef-  
fectual for the Recovery of a true Penitent, and the For-  
giveness of those Sins that were the Cause of his Distem-  
per\*.

16 Confess your faults one to another, and pray one for another, that ye may be healed : the effectual fervent prayer of a righteous man avail-  
eth much.

before prescribed, ver. 14. for God will have great Respect to these Prayers of  $\ddagger$  *Ministers*, which now, in the *first*  $\ddagger$  *times*.  
Times of the *Gospel*, are directed and assisted by the *Inspi-*  
rations  $\parallel$  of the *Holy Ghost*.

17 Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain : and it rained not on the earth by the space of three years and six months.

18 And he prayed again, and the heavens gave rain, and the earth brought forth her fruit.

19 Brethren, if any of you do err from the

16. In all such *Extraordinary* Sickneses as these, let the Sick Person freely acknowledge and confess to his *Minister* the *particular* Sins he hath reason to conclude brought the Distemper as a *special* Punishment upon him. And then let the Minister appoint and pray for him, as

before prescribed, ver. 14. for God will have great Respect to these Prayers of  $\ddagger$  *Ministers*, which now, in the *first*  $\ddagger$  *times*.  
Times of the *Gospel*, are directed and assisted by the *Inspi-*  
rations  $\parallel$  of the *Holy Ghost*.

17 & 18. And, as the Prayers of *Elijah* (who was but a Mortal Man, any more than Christian *Ministers* are now) availed to stop the Rains upon the Land of *Israel*, for three Years and six Months together, in the Days of *Ahab* ; and then to bring them again : So shall these Prayers of Men inspired by the *Holy Spirit*, now under the *Gospel*, be as available for the Cure of these Distempers, or any such miraculous Event, as God shall think convenient, for the Promotion and Encouragement of his true Religion.

19 & 20. And, to conclude, let all  $\ddagger$  Christians whatever (especially *Ministers*,

$\parallel$  *Divers*  
*Inquiries*.  
See *1 Cor. xi.*  
4, 5, and  
*Chap. xiv.*  
15, 17.

\* *The Sick*—The same *Sicknes*, and the same kind of *Sins*, as in *Matt. ix. 2, 6, 7.—x. 8. Mark vi. 13. 1 Cor. xi. 32.* See the Paraphrase fully vindicated, in the excellent Dr *Glaget*, in his Discourse of *Extream Unction*. Part I. Printed in 1687.

*A.D. 60.* the truth, and one  
convert him,

20 Let him know,  
that he which con-  
verteſt the ſinner from  
the error of his way,  
ſhall ſave a foul from  
death, and ſhall \* hide  
a multitude of ſins.

an Act of infinitely greater Value than the restoring a Sinner to his *Bodily Health*; and as much preferable, as *Eternal* is to *Temporal Good*, and, as the *Soul* is to the *Body* †.

Ministers, whose \* ſpecial Office it is) remember, that for them to be instrumental in thus reducing a Sinner to the Sense of his Mifcarriages, and to true Repentance for them, is the nobleſt Office they can perform. Let them value themselves as Instruments of ſaving a Soul from Deſtruction, and covering all it's Sins;

\* *Ἄδελφοι—τίς—* See Dr *Claget*, *supra*, p. 40, 41.

† *Shall hide a Multitude of Sins.* Both Dr *Hammond* and Dr *Whitby* make this refer to the Sins of the Person who *Does*, not who *Receives* the charitable Office of Conversion. But, as I have chosen to follow the Sense of Dr *Claget*, as much more natural; I refer the Reader to his own Choice, when he has ſeen how judiciously he has cleared the Sense of these Verses. *Extream Union*, pag. 40, 41.





A

# PARAPHRASE

ON THE

*First EPISTLE GENERAL*

OF

**St PETER.***The PREFACE.*

§. 1. CONCERNING the *Author* of these *Author*, two Epistles, there can be no doubt, all Ages having ascribed them to the Apostle St Peter.

§. 2. In the Year of Christ 67 or 68, *Time*, in the latter end of *Nero's Reign*, St Peter and St Paul are agreed on to have suffered Martyrdom at *Rome*. They having, therefore, both of them declared their Deaths to be near at hand, St Paul in *2 Tim. iv. 6.* and St Peter here, *2 Epistle i. 14.* makes it most natural to conclude, the *Date* of these two *Epistles*, with that of *2 Tim.* to have been in the Year 66 or 67, as judiciously stated by Dr Pearson, Dr Mills, and Dr Whiby; to the eternal Confutation of the *Romanists*, who, in favour of their darling Notion of St Peter's being at *Rome*, and for 25 Years *Bishop* there, would place it in the Year 44. in direct Contradiction to the History of the *Acts*, and the most evident Passages in the *Epistles* themselves.

§. 3. They are dated from *Rome*, which, for it's notorious Degree of *Idolatry*, Vice, and Superstition, is figuratively styled *Babylon* here, and in *Rev. xvii. and xviii.* (see Note on *Chap. v. ver. 13.*)

§. 4. The

*Occasion.*

§. 4. The Design of the Apostle, with relation to the Christians of these Provinces, is evidently the same with that of St Paul to the Hebrews, and of St James, to their whole *Dispersion*, viz. The *Jews* being now, from Judea to the utmost Bounds of their Dispersion, arrived to the utmost Degree of Impiety, Lust, Rage, and Distraction; their Aversion to the *Roman* Government prompting them to *Sedition*; and their unbounded Zeal for the *Ceremonial Law* exciting them to persecute all *Christians*, without any Relentings of Mercy or Humanity, and to hearken to the Pretences of every *false Prophet*; gave Occasion to St Peter's Advices here directed, chiefly to the *Jewish Converts*; but not excluding such *Gentile Christians* as had been either formerly proselyted to the *Jewish Religion*, or were newly

\* See Chap. i. 18.—ii. 10. them under their heavy Persecutions; to persuade the —iv. 3. and a Pet. i. 1. *Jewish Converts* particularly to have no Hand in the Rebellion against *Cæsar*, or his Officers; and to Spirit them All to Perseverance in the pure and peaceable Profession of their *Christianity*, against the False Doctrines, and Impure Practices of the *Jewish Zealots*, or of such *Hereticks* as were then Spawnd from those People, as was *Nicholas of Antioch* (*Acts vi. 5.*) whose lewd *Seet* is taken notice of by St John, *Rev. ii. 15.* and is generally thought to be referred to, in some Passages of these *Epistles*.

§. 5. I shall only add, That the Destruction of *Jerusalem* drawing now very near, St Peter represents it in the same Expressions, taken in the same Latitude with those of the Ancient *Prophets*, our *Saviour* and St Paul, upon the same prudential Reasons. Those Phrases, *The Day of the Lord*, *the Coming*, or *Revelation of Jesus Christ*, referring both to the *Particular Judgments* on the *Jewish Nation*, and to that of the whole *World in General*. For which I refer the Reader to the *Preface to the Thessalonians*: And for what is here urged in the *Relative Duties*, I refer him to the *Preface to the Ephesians*, §. 4. Let the learned Reader also consult the great and learned Sir Isaac Newton's *Observat. on the Apoc.* Chap. i. where he will see still a clearer Light into the *Time, Date, and Design*, of this and other *Epistles*.

## C H A P. I.

## The C O N T E N T S.

*The Direction and Salutation. The Apostle blesseth God for the great Mercies and Privileges of the Gospel Religion. Comforts both Jewish and Gentile Christians under their present Persecutions, from the Sense of those happy Blessings, and the Truth and Certainty of them, as Foretold by the Ancient Prophets, and now exactly Fulfilled. Exhorteth them to the pure and steady Practice of their Religion, from the great Consideration of their Redemption by the Blood of Jesus Christ.*

Peter an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

i. Peter, an Apostle of Jesus A.D. 66. Christ, sendeth this Epistle to the Converted Jews of the ancient Dispersion, in Pontus, Galatia, Cappadocia, the Provinces of the Lesser Asia, and Bithynia. Not forgetting the Gentile \* Christians of those Parts.

2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ: Grace unto you, and peace be multiplied.

2. To all you that have embraced the gracious Covenant of the Gospel; a Covenant that is Ratified † and <sup>‡</sup>. Confirmed by the Blood of Christ, and entitles you to the Gifts and Graces of the Holy Spirit; Privileges that God originally designed, and by his Prophets formerly promised, to the Christian Church. Wishing you the Abundance of Divine Favour and Happiness.

3 Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead,

3 & 4. Expressing my humblest Thanks to God, the Father of our Lord Jesus Christ, for the inexpressible Mercy of giving us Christians so sure a Prospect of the never-fading and eternal Happiness of Heaven, by the Resurrection of Jesus Christ, our Lord and Head.

5. And

4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

\* See Chap. i. 18.—ii. 10.—iv. 3, 4, 5.  
and a Pet. i. 1.

† Paul, quicq.  
See Heb. xii. 24. Exod. xxiv. 8.

*A.D. 66.* 5 Who are kept by the power of God through faith unto salvation, ready to be revealed in the last

|| εν τελειῳ time.

τελειῳ.

fail of compleat Glory and Happiness, at the final Day of Judgment.

6 Wherein ye greatly rejoice, though now for a season (if need be) ye are in heaviness through manifold temptations.

7 That the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory at the appearing of Jesus

5. And for preserving and supporting us, by his Almighty Power, under all our Afflictions and Temptations, to persevere in the Faith of this his last || and great Dispensation of the *Gospel*, whereby we shall not

6 & 7. This is what *you*, as good Christians, cannot but make the Subject of your utmost Joy and Satisfaction. Looking on the worst of present Evils as only so many happy Opportunities of exercising your Faith, improving your Virtue, and brightening that future Crown you are then to receive; and consequently to be of more real Advantage to you than all the Riches and fading Glories this World can afford.

Christ:

8 Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory.

9 Receiving the end of your faith, even the salvation of your souls.

8 & 9. Thus upon reasonable and sufficient Evidence, you embrace a *Messiah* you never personally knew; and believe the Doctrine and Promises of a *Saviour* you never actually saw. This fills you with the inexpressible and glorious Hopes of that eternal Salvation which is the sure Reward of such as are possessed with a Faith so rational and well grounded.

10 Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you:

10 & 11. This is that gracious Dispensation of Religion for the future Happiness of Mankind, so exactly described and punctually foretold by the ancient Prophets, Men inspired by the Spirit \* of

l. II.  
sup-  
Power,  
Temp-  
raught of  
nsation  
all not  
1 Day

is good  
ne Sub-  
Satisf-  
worst of  
y happy  
r Faith,  
bright-  
are then  
y to be  
you than  
ories this

able and  
brace a  
y knew ;  
Promises  
ually saw.  
xpressible  
t eternal  
e Reward  
h a Faith  
ed.

t gracious  
for the  
nkind, so  
punctually  
ent Pro-  
the Spirit  
\* of

## Ch. I. 1 Epistle General of St PETER.

321

11 Searching what, or what manner of time the Spirit \* of Christ which was in them did signify, when it testified before-hand the sufferings of Christ, and the glory that should follow.

12 Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you, with the holy Ghost sent down from heaven; which things the angels desire to look into. with Pleasure, but contemplate upon it

13 Wherefore gird up the loins of your mind, be sober, and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ;

14 As obedient children, not fashioning yourselves according to the former lusts in your ignorance:

15 But as he which hath called you is holy, so be ye holy in all manner of conversation;

\* of this very Christ, to foretel both A.D. 66. the Time and glorious Fruits of his Sufferings in relation to himself, and all his true Disciples.

12. For, as to the Time, they knew and expressly declared it was not to be transacted in their Days; but spoke of it as future, representing it just as it has now been actually revealed by Christ himself, and declared to you and all Christians, by us his Apostles, endowed with the same holy Spirit for that Purpose. And this Dispensation of the Gospel is so abundant in Divine Wisdom, Justice, and Mercy toward Mankind, that not only Prophets foretold it with Delight and Astonishment.

13. Let this Consideration then arm you with Vigilance, Courage, and Constancy in a Profession attended with such Blessings as these of the Christian \* Religion are, which \* *in aet.  
xælævæs  
Inæs Xpi*  
you are so certain to enjoy at the final Appearance of \* Christ to Judgment.

14 & 15. Show yourselves true Disciple of Christ, by reforming the Irregularities of your former Notions and Practices, and imitating the divine Author of your Religion in Holiness and Purity of Life.

Y

16. For

\* Ver. 11. *The Spirit of Christ which was in Them.* The meaning is, either the same Spirit of God, which inspired the Prophets formerly, and dwelt in Christ more fully afterward: Or else, the Spirit by whose Inspirations the Prophets foretold the Time and Circumstances of Christ's Sufferings, and is therefore called the Spirit of Christ. The former seems to be the more natural Sense.

A.D. 66.

16 Because it is written, Be ye holy, for I am holy.

*be holy as God is holy,* are much more engaging upon us of the Christian Church.

17 And if you call on the Father, who without respect of persons judgeth according to every mans work, pass the time of your sojourning here in fear :

themselves are, and shall be judged and rewarded equally with them ; you are obliged to particular Care and Watchfulness over your future Conduct.

18 Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers :

19 But with the precious blood of Christ, as of a Lamb without blemish and without spot.

20 Who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you ;

21 Who by him do believe in God that raised him up from the dead, and gave him glory, that your

*s̄ i u z s .* faith

*flēs,* and demonstrated to us all, by his Resurrection from the Dead, as a sure Pledge of our future Happiness, upon our sincere Obedience. So that, by being Christians, you

16. For those Expressions (*Lev. ii. 44.—xix. 2.—xx. 7, 26.*) wherein the Jewish People are exhorted to

are much more engaging upon us of

17. And this does most specially concern such of you as are newly converted from the Heathen to the Christian Religion, from the Worship of Idols to that of the One True God. Now, that you are received into the true Church of God, with the same Goodness and Mercy as the Jews

shall be judged and rewarded equally with them ; you are obliged to particular Care and Watchfulness over your future Conduct.

18 & 19. You ought to consider yourselves as Captives redeemed from a State of Ignorance and Idolatry, wherein you were originally educated. And that the Purchase was not procured by the most valuable thing this World could afford, but cost the Blood even of Christ himself the Son of God ; a Person of most exalted Dignity and perfect Innocence.

20 & 21. Even that Messiah, originally designed by God for the Redemption of all Mankind ; but, tho' promised from the first, and all along described by the Jewish Prophets, to that People ; yet was not actually sent into the World for that Purpose, till this last and great Dispensation of the Gospel ; wherein his Religion was intended to be proposed equally to you || and them, by us his Apostles, and demonstrated to us all, by his Resurrection from the Dead, as a sure Pledge of our future Happiness, upon our sincere Obedience. So that, by being Christians, you

do

Ch  
faith  
be\*  
effe

2 puri  
obey  
thro  
untal  
the  
je lo  
with  
vent

2 gain  
tible  
corr  
Wor  
livet  
ever

be,  
Wo  
God  
Prac  
and  
happ

2 as gr

glory  
flow

graft

the

faller

2 the

ever

word

gosp

to yo

you

the

\* TTV

faith and hope might do not forsake God (as the obstinate A.D.66.  
be\* in God. Jews vainly pretend) but do most effectually \* believe in Him.

22 Seeing ye have purified your souls in obeying the Spirit, unto unfeigned love of the brethren; *see that ye* love one another with a pure heart fervently:

23 Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever.

be, by joining himself to their external and Ceremonial Worship. You are regenerated and made the Children of God, by the Belief of those *Gospel* Doctrines; the habitual Practice whereof will work in you those excellent Graces and divine Virtues, that will for ever adorn and make you happy ||.

24 For all flesh is as grass, and all the glory of man, as the flower of grass. The grass withereth, and the flower thereof falleth away:

25 But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you. And thus the Gospel we preach to you is truly what *Isaiah* there described it, *The Word of the Lord that endureth for ever*, Isa. xl. 6, 7, 8.

22. And since you have engaged to reform your Lives, by Obedience to this pure and *spiritual* Religion, one of the chief Duties whereof, is an universal Love and Charity to *all* your Christian Brethren; be sure to practise that *principal* Virtue with the utmost Ardour and Sincerity.

23. Remember, that by embracing this Profession, you become the *Church* and People of God, in a Sense much more excellent than the *Jews* were by their natural Descent from *Abraham* and the *Patriarchs*; or than any *Proselyte* could

be, by joining himself to their external and Ceremonial Worship. You are regenerated and made the Children of God, by the Belief of those *Gospel* Doctrines; the habitual Practice whereof will work in you those excellent Graces and divine Virtues, that will for ever adorn and make you happy ||.

24 & 25. Those Privileges of natural Descent the *Jews* so much boast of, the Succession in Rich and Noble Families, by any Civil Relation or Institution, are mere external and fading Blessings: As *Isaiah* formerly represented them. But the Blessing of being taken into God's *Church*, by embracing the Revelation of *Jesus Christ*, is of the utmost and everlasting Consequence to us.

|| See Joh. i.  
12, 13. and  
here ver. 24.

\* Ver. 21. That your Faith and Hope might be in God, *Acc*  
*tiv τινος θυμη—ειναι εις Θεον*. So that your Faith—is in God.



## C H A P. II.

## The C O N T E N T S.

*The Loving and Charitable Temper spoken of Chap. i. 22. further and particularly recommended, from the great Example of Christ, and the Blessings of his Religion. The believing Gentiles are received into it's Privileges, while the Infidel Jews are rejected; according to the Scripture Prophecies. The Jewish Christians exhorted to pay all due Obedience to the Emperor and his Officers; as obliged thereto by their Christianity, and as the only Means to avoid the scandalous Character of being Seditious, as the Gentiles were apt to represent the Christians, in common with the rest of the Jewish Nation. Christian Servants or Slaves obliged to serve and respect even their Heathen Masters, though severe toward them for their Religion's Sake: Encouraged thereto by the Example of Christ's Meekness and Patience under his Sufferings.*

A.D. 66. **W**Herefore laying aside all malice and all guile, and hypocrisies, and envies, and all evil speakings.

\* *Chap. i. 23, 24, 25.*  
As new born babes desire the sincere milk of the word, that ye may grow thereby:

*¶ τὸ λογικὸν γέλασιν. Rom.*

*xiii. 1.*

cepta of the Gospel, whereby you may improve in all Virtue and Holiness.

‡ *χρήσεων.* If so be ye have tafted that the Lord is gracious.

3. Those contrary Graces of a gentle, meek, ¶ and kind Disposition, being so fully recommended to you by Christ your merciful Redeemer and great Example.

4. To

i & 2. **T**HUS are you \* regenerated by the Christian Faith. And therefore, as new born Children are to be fed with the most simple and harmless Diet; so ought you, now, most carefully to avoid all those Principles of Treachery, Hypocrisy, Envy, and Calumny, to which the Jewish ¶ People are so miserably prone, and to put in practice the pure and ¶ reasonable Pre-

Ch.

ing, a  
stone,  
deed  
chose  
precie

5 Y  
ly stor  
a spir  
holi  
fer up  
fices,  
God  
bers  
Servit  
remov  
and  
Prete

6  
conta  
ture,  
in Si  
ner-st  
cious  
not b

7  
fore w  
is pro  
to the  
obedi  
which  
is ma  
the c

8  
fumb  
of o

all al  
ed to  
Relig

4 To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious,

5 Ye also, \* as lively stones, are built up a spiritual house, an holy priesthood to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

bears to  
as the  
common  
Servants  
Heathen  
religion's  
Christ's

regene-  
Christian  
ew born  
the most  
o ought  
to avoid  
treachery,  
mny, to  
e are so  
in prac-  
able Pre-  
all Vir-

i. 22.  
e great  
n. The  
, while  
cripture  
pay all  
obliged  
deans to  
, as the  
common  
Servants  
Heathen  
religion's  
Christ's

ces of a  
position,  
d to you  
ople.

4. To

6 Wherefore it is contained in the scripture, Behold, I lay in Sion a chief corner-stone, elect, precious ; and he that believeth on him shall not be confounded.

7 Unto you therefore which believe he is precious ; but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner.

8 And a stone of stumbling, and a rock of offence, even to them

4 & 5. Look upon yourselves as A.D. 66. Members of his Religion ; both Jewish and Gentile Christians being equally Parts of that noble Fabrick, the Church ; of which He is the Foundation and Corner-Stone, uniting you both into one Building, far exceeding that of the Jewish Temple. And, though the Jewish Council rejected and despised him, yet has God demonstrated him to be the True Messiah ; and you, as Members of his Church, are capable to offer such truly spiritual Services to God, as infinitely surpass their Legal and Ceremonial Sacrifices ; and are invested with such Honours and Privileges as their imperfect Dispensation have no Pretence to \*.

6 Agreeably to that Prophecy of Isa. xxviii. 16. concerning Christ : Representing him as the Head of a new and more perfect Religion, attended with more valuable Promises and Privileges, undoubtedly to be bestowed on all the Jewish People that would embrace and obey him.

7 & 8. Which Character of him is now fulfilled to you Christian Believers, that enjoy the Privileges of the Gospel. But, to the obstinate Unbelievers of that Nation, are as justly applicable those Words of the Psalmist, relating to the same Messiah ; Psal. cxviii. 22. The Stone which the Builders (i. e. the Jewish Council) rejected, is become the Head of the Corner, i. e. the Head and Foundation

\* Lively stones, a spiritual house, a holy priesthood. Expressions all alluding to the Jewish Temple and Priesthood, and intended to shew the Excellency of the Christian above the Jewish Religion.

A.D. 66. them which stumble at the word, being disobedient, whereunto also they \* were appointed.

God has in so just Judgment, given that People over, for their incurable Malice and Ingratitude \*.

9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him, who hath called you out of darkness into his marvellous light;

10 Which in time  
¶ See Ver. 5. past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.

Service to God more pure and acceptable than they, by their Ceremonial Worship, can pretend to.

11 Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul.

Foundation of God's True Church. In them also is compleated that Prediction of Isa. viii. 14. representing Christ as a Stone of Stumbling, Error, Prejudice and Destruction, to which

9 & 10. As much, therefore, as the Jewish Zealots are apt to despise you Gentile Christians, as a People that never were in Covenant with God, nor belonged to his ancient Church; yet even you may now assure your selves that, by your embracing Christianity, your Condition is as much different from what it was, as Light is from Darkness; and all the sacred Characters, ¶ great Titles, and religious Privileges, that Nation so much value themselves upon, are yours now in a much better and truer Sense than ever they were theirs. So that you are capable of offering up a

11. Wherefore, dear Brethren, whether Gentile or Jewish Christians, make it your utmost Endeavour to answer this excellent Design of your Religion, for the Glory of God and your own Happiness,

\* Ver. 8. *Whereunto also they were appointed:* Or else εἰς ὅτι ἐθένοσαν—To which [Prejudice and Infidelity] they were wilfully and habitually disposed: In the same Sense with τεταγμένοις εἰς ζωὴν αἰώνιον, Men well disposed for eternal Life, Acts xiii. 48. But it is, perhaps, most natural to refer the εἰς ὅτι ἐθένοσαν, to the τὸν λόγον, The Word. Thus—“They, being “disobedient, stumbled at that Word to which they were ap- “pointed, viz. for Light and Instruction.”

fore, as  
despise  
People  
ent with  
ancient  
now af-  
our em-  
condition  
it was,  
and all  
Titles,  
Nation  
soon, are  
nd truer  
irs. So  
ing up a  
they, by

Brethren,  
b Chri-  
ost En-  
excellent  
for the  
wn Hap-  
piness,

else eis ð  
were wil-  
erayut-  
Life, Acts  
eis ð x  
ey, being  
were ap-

Ch. II. I Epistle General of St PETER. 327

piness, by the Conquest of all those sensual Appetites that A.D. 66. corrupt the true Principles of the Mind. Place not your Aims and Hopes upon *Temporal* Pleasures: Look upon the present *World* only as a Passage toward the more certain and durable Happiness of *Heaven*.

12 Having your conversation honest among the Gentiles, that whereas they speak against you as evil doers, they may by your good works which they shall behold, glorify God in the day of visitation.

12. I warn the *Jewish* Converts especially, to consult the Credit and Interest of their Profession, by a prudent and decent Behaviour among the *Gentile* People; and particularly by paying all due Obedience to the Government of the *Country* you live in. This will be the best means to take off that Prejudice and Misrepresentation you lie under, among the *Romans*, as a People as seditious || and averse to their Laws, as the rest of the ¶ *Jewish* Nation is. And, by ¶ Joseph. de thus expressing your peaceable Subjection to their Govern- Bel. Jud. Lib. II. Cap. 8. ment, you will avoid the Vengeance of God, wherewith the rest of the sinful World will be severely \* chastised; and, whenever you are called to Account before the Roman \* Judicatures, will be able to give an honourable Account of your selves, and cause all People to think and speak well of you and your Religion.

13 Submit yourselves to every ordinance of man for the Lords sake, whether it be to the king, as supreme,

14 Or unto governors as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well.

Nation, viz. the Preservation of the publick Peace, the Security of the Rights and Properties of the People committed to their Charge, by suitable Rewards and Punish-

13 & 14. Nor let your own private Safety be the only Motive of Obedience to the Government under which Providence has placed you; but know, you are bound to it by the Law of *Christianity*, which makes no Alteration in *Civil Rights*. As therefore, the *Roman Emperor* and his Deputy Officers, are placed over you, for the same good Purposes as *Jewish* Princes or Governors were formerly appointed over the *Jewish*

ments;

A.D. 66. ments; all ought to pay them a just Obedience and Subjection.\*

\* See Rom.

xiii. 1, &c.

† See also 2.

§ 2. 2. 2. 2.

¶ See Verie

32.

15 For so is the will of God, that with well doing we may put to silence the ignorance of foolish men.

† As free;

See John viii.

32, 33—36.

16 As free, and not using your liberty for a cloak of malici-  
ousness, but as the servants of God.

those of their own Nation and Religion. You Christians are now entitled to Liberties † and Privileges much nobler than theirs. But these Privileges are purely Spiritual; and you ought by no means to abuse them into a Pretence for seditious Practices, and Disturbance of the Civil Govern-  
ment you live under, as the Jews do.

17 Honour all men, Love the brotherhood. Fear God. Honour the king.

of what Denomination soever. Adhere firmly to your Religion, and reverence the Emperor and his Ministers, with the Honours due to Temporal Governors.

18 Servants be sub-  
ject to your masters with all fear, not only to the good and gentle, but also to the froward.

their Frowardness toward them on account of their Religion. Think not that Christianity exempts any one from his Natural and Civil Obligations, as the Jewish Zealots

\* See Pref.  
to the Ephes.

§. 4.

19 For this is thank-worthy, if a man for conscience toward

15. Thus † you will at once pro-  
mote your own Safety, obviate the Prejudices || your Character is asper-  
sed with, and discharge a most prin-  
cipal Duty of your Holy Religion.

16. The Jews indeed, under the Notion of being the Seed of Abraham, and under the immediate Gov-  
ernment of Heaven † proudly dis-  
dain to be subject to any Powers but

Liberties † and Privileges much nobler than theirs. But these Privileges are purely Spiritual; and you ought by no means to abuse them into a Pretence for seditious Practices, and Disturbance of the Civil Govern-  
ment you live under, as the Jews do.

17. In fine, therefore, give all Ranks of Men the Respect due to their Character. Bear an affectionate Regard to all your Fellow Christians, of what Denomination soever. Adhere firmly to your Religion, and reverence the Emperor and his Ministers, with the Honours due to Temporal Governors.

18. Let all Christians, that are Servants or Slaves, to Heathen Masters, continue to serve them with all Fidelity and Respect; not only submitting to their Reasonable Com-  
mands, but also patiently bearing

their Frowardness toward them on account of their Religion. Think not that Christianity exempts any one from his Natural and Civil Obligations, as the Jewish Zealots

\* are apt to imagine \*.

19 & 20. Not to repine at the Punishments you really deserve, by neglecting your Master's Busi-  
ness,

A.D. 66.

toward God endure grief, suffering wrongfully.

20 For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? but if when ye do well, and suffer for it, ye take it patiently; this is acceptable with God.

21 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that we should follow his steps.

dergone so much for you.

22 Who did no sin, neither was guile found in his mouth.

23 Who when he was reviled, reviled not again; when he suffered, he threatened not, but committed himself to him that judgeth righteously.

24 Who his own self bare our sins in his own body on the tree, that we being dead to sin, should live unto righteousness; by whose stripes we are healed.

25 For ye were as sheep going astray, but are now returned unto

ness, has no great Virtue in it: But to endure, with an even and contented Mind, the Hardships they lay on you for being *Christians*, and discharging your Conscience towards God, this is a true Instance, and will be rewarded by God as a generous Act of Obedience.

21. This is indeed agreeable to your Religion, which you are now to consider as a State of Suffering and Discipline. Your very Profession is, to imitate the Meekness of Christ, your great Head and Example; and to suffer for His Sake, who has undergone so much for you.

22 & 23. For thus did the innocent and unspotted Jesus, while he suffered for the Sins of others, having no Blemishes of his own, return none of the Reproaches cast upon him, nor flung out so much as one impatient Threat against his merciless Crucifiers; but perfectly resigned Himself and his Cause to God, the Great and Righteous Judge.

24. So compleat an Example have you in a Saviour, who ought the most strongly to engage you to an Imitation of him, in this, and all other Instances of true Virtue; since the very Sufferings and Patience proposed to you were the Means whereby he Redeemed you from Sin and Death.

25. In short, both Jewish and Gentile Christians are to reflect upon themselves to have been in such a State

A.D. 66. unto the Shepherd and a State of Ignorance and Vice, before their Conversion, as might well bear the Comparison of the Prophet, resembling you to *Sheep that were lost and gone astray* (*Iisaiah liii. 6*. See also *Jerem. l. 6, 17.*) But now, by the *Christian Religion*, you are recovered again, and put under the Conduct of a *Saviour and Governor*, whom it is your utmost Happiness, as well as Duty, to imitate and obey.



## C H A P. III.

## The C O N T E N T S.

*Differences in Religious Principles ought to be no Pretence for Christian Husbands or Wives to withdraw the Duties of that Relation, even from Heathens, to whom they are Married. The Christian Wife ought to endeavour to win over such Husband to the Christian Faith, by the singular Kindness of her Behaviour, her Modest Garb, and Virtuous Conversation. The Christian Husband to do the same toward such Wife, by Expressions of the utmost Tenderness and Affection, Unanimity, Candour, Peace, and Justice recommended, upon the same Reasons of Interest and Duty, as in the foregoing Chapter, especially that of the Example of Christ, who is now Exalted to be our powerful Head and Saviour. A Comparison between the Ark of Noah, and the Baptism of Christians.*

\* See Chap. ii. 13—18.

Likewise, yewives,  
be in subjection  
to your own husbands,  
that if any obey not  
the word, they also  
may without the word  
be won by the conver-  
sation of the wives:

2 While they be-  
hold your ~~shaste~~ con-  
versation

1 & 2. TO proceed then: \* The same Reasons that oblige Christians to be peaceable Subjects, even under Heathen Governments, and faithful Servants, even to Infidel Masters, are equally strong for your Discharge of all other Relative Duties, under the same Circumstances. Thus, all Christian Wives ought

versation coupled with ought to pay all Submission and Re- A.D. 66.  
fear. spect to their *Husbands*, though *Un-*  
*converted*; † endeavouring, if possible, by a Meek, Chaste, † See 1 Cor.  
Loving, and Modest Behaviour, to win them over to the vii. 12, 13,  
*Christian Faith*, that hath so visible good Effects upon their  
Conduct. 14, 15, 16.

3 Whose adorning, let it not be that outward adorning, of plaiting the hair, and of wearing of gold, or of putting on of apparel:

4 But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.

5 For after this manner in the old time, the holy women also who trusted in God adorned themselves, being in subjection unto their own husbands.

6 Even as Sarah obeyed Abraham, calling him Lord, whose daughters ye are as long as ye do well, and are not afraid \* with any amazement.

7 Likewise ye husbands, dwell with them according to knowledge, giving honour

3 & 4. Let these Women strive to recommend themselves to their *Husband* Affections, not by the Nicety and Sumptuousness of their Drefs, and outward Gaiety of their Persons; but by the Virtue of their Lives, and Sweetness of their Tempers: Those lovely Ornaments of the Mind, that infinitely surpass all External Beauty and Artificial Accomplishments, and render them amiable in the Eyes of God.

5 & 6. In this you will truly imitate those famous Women, that were Wives of the *Patriarchs*, and *Mother*s of your *Nation*: You will approve your selves the genuine Daughters of *Sarah*, that Dutiful Spouse of Faithful *Abraham*, so long as you keep firm to your Duty \*, and be discouraged from no Instance of it by any present Dangers and Inconveniences.

7. In like Manner, let all Christian *Husbands* treat their *Wives* in a tender and condescending Manner, as the weaker *Sex*; performing all Conjugal

\* With any Amazement: alluding, perhaps, to that Passage of *Sarah*, Gen. xx. 20. or Gen. xviii. 15.

A.D. 66. nour unto the wife as unto the weaker vef-  
 \* See 1 Cor. viii. *ut supra*, together of the grace  
 of life, that your prayers be not hindered.

this virtuous and obliging Carriage toward her: That so their Religious Devotions be not hindered, by any Differences in Principles, or Disagreement of Tempers.

8 Finally, be ye all of one mind, having compassion one for another; love as brethren, be pitiful, be courteous:

9 Not rendering evil for evil, or railing for railing: but contrariwise blessing, knowing that ye are thereto called, that ye should inherit a blessing.

10 For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile.

11 Let him eschew evil and do good, let him seek peace and ensue it.

12 For the eyes of the Lord, are over and righteous, and his ears are open unto their prayers: but the face

Conjugal Duties to them \*, as Christianity requires; looking upon a Christian Wife in the Notion of an Heiress of the same Heavenly Happiness with himself, and endeavouring to render an Unbelieving one so, by converting her to the Faith, by

13 that if ye that Mali so Sa jure  
 14 suffer fake, and their be t  
 15 Lord hear always fwer that for is in nes  
 16 con as t you they that good Ch  
 17 if th so, wel evi  
 18 wi por

In fine: Be all unanimous in your Principles, compassionate to the Infirmities of each other; and let your whole Conversation run in that Strain of Charity, Tenderness, and Courtesy that becomes Christian Brethren.

9. Seek no Revenge against your Persecutors, but return Prayers and good Wishes to such as Revile and Reproach you: Remembraing that the Blessings you enjoy by your Christian Profession, are the strongest Argument to make you desire the Good and Happiness of all your Fellow-Creatures.

10, 11 & 12. Consider the Blessings annexed to an Even, Just, and Peaceable Disposition (*Psal. xxxiv. 12, 13, &c.*) *What Man is he that desreth (a happy Life) and loveth to see (many) good Days? Keep thy Tongue from Evil (speaking) and thy Lips from Speaking Deceit. Depart from Evil (or Mischief) and do Good, seek, and pursue Peace. The Eyes of the Lord are upon the Righteous (the Just, or Merciful) and his Ears are open to their Prayers. But the Face (i. e. Dis-*

Chri-  
pon a  
of an  
Hap-  
avour-  
one so,  
th, by  
that fo  
y Dis-

ous in  
to the  
nd let  
in that  
s, and  
n Bre-

lt your  
rs and  
ile and  
g that  
your  
rongest  
ire the  
ur Fel-

e Blef-  
st, and  
xxxiv.  
be that  
oveth to  
eep thy  
and thy  
Depart  
lo Goud,  
Eyes of  
ous (the  
lars are  
he Face  
e. Dis-

## Ch. III. 1 Epistle General of St PETER. 333

face of the Lord is (i. e. Displeasure) of the Lord is a- A.D. 66.  
against them that do *Evil*. gainst them that do Evil.

13 And who is he  
that will harm you,  
if ye be followers of  
that which is good ?

Malice of Mankind.  
so Savage a Temper, as without any Provocation, to in-  
jure a Person of a kind \* and inoffensive Behaviour.

14 But and if ye  
suffer for righteousness  
sake, happy are ye ;  
and be not afraid of  
their terror, neither  
be troubled :

15 But sanctifie the  
Lord God in your  
hearts, and be ready  
always to give an an-  
swer to every man  
that asketh you a rea-  
son of the hope that  
is in you, with meek-  
ness and fear :

16 Having a good  
conscience, that where-  
as they speak evil of  
you, as of evil doers,  
they may be ashamed  
that falsely accuse your  
good conversation in  
Christ.

17 For it is better,  
if the will of God be  
so, that ye suffer for  
well doing, than for  
evil doing.

without which your  
Afflictions would indeed be insup-  
portable.

13. And, as this *Providentially*  
tends to procure you the *Divine Blef-*  
*sing*, so does it *Naturally* prove the  
best Means to preserve you from the  
Malice of *Mankind*. For, there are scarce any People of  
so Savage a Temper, as without any Provocation, to in-  
jure a Person of a kind \* and inoffensive Behaviour.

\* *τις αγανακτεῖται*  
14. But, whenever it shall happen,  
that you suffer for the sake of your  
*Religion*; look upon *That* as your  
*Happines*. Be not discouraged at any  
Threats, or the worst that can befal  
you, of that Kind.

15. Be but possessed of a Religious  
Fear of offending *God*, believe his  
Truth, depend upon his Power,  
Justice, and Goodnes ; and you need  
not fear to own, and be ready to  
defend your *Christian Principles*, in  
a modest and humble Way, upon  
either private or publick Examina-  
tion.

16. For, thus to demonstrate the  
Innocence and Peaceableness of your  
Carriage, is the most direct Way to  
shame and confound those that would  
represent you as Men of Turbulent  
and † Seditious Principles.

† *αἰσχύλος*  
See Chap. ii.  
12, &c.

17. And, whether it succeeds in  
securing you from *Their Malice*, or  
no ; yet you will have the inward  
Satisfaction of suffering with a good  
Conscience, and for a good Cause ;

18. You

A.D. 66. 18 For Christ also hath once suffered for sins, the just for the unjust : (that he might bring us to God) being put to death in the flesh, || but quickened by the Spirit :  
 || 2 Cor. xiii. 4.

Power of the *Holy Spirit*.

19 By which also he went and preached unto the spirits in prison : \*

20 Which sometime were disobedient, + when once the *ouλαντην* long suffering of God waited in the days of || Gen. vi. 3. Noah, while the ark was a preparing, wherein few, that is eight souls, were ‡ saved by water.

to Destruction, for . . . Gen. vii. 3. saved in the . . . Ark, Family †.

21 The like figure whereunto, even baptism, doth also now save us (not the putting away of the filth of

18. You will, then, copy after the great Example, and share in the Glories of your Innocent *Saviour*, who laid down his spotless Life to procure the Pardon and Salvation of a Guilty World ; and, in Reward of those Sufferings, was raised again from the Dead, by the

19 & 20. Even of that Divine *Spirit*, wherewith he Inspired *Noah* to Preach Repentance and Reformation to the Wicked People, before the Flood ; those dissolute Wretches, that were enslaved to \* their brutish Lusts ; and after the merciful Space of a Hundred Years || given them to Repent in, and *Noah* persuading them to it, with particular Earnestness, all the while he was preparing the *Ark* ; were, at last, like *Condemned Prisoners*, justly Sentenced their incurable Impiety ; and none beside *Noah*, and Seven more of his

21 & 22. Now our *Baptism* is the same to us, as the *Ark* was to *Noah*, and his Family, viz. A Means of our Salvation from Sin and Eternal Death, as the *Ark* saved them from the

\* Ver. 19. *By which* [εν ου] *He went and Preached*—Not that Christ *Himself* preached, but preached by the *Spirit*, i. e. by sending the *Spirit* upon *Noah*; agreeably to 2 Pet. ii. 5. and 1 Pet. i. 11.

+ Ver. 20. *When once*, οτε απαξ, *When once for all*. See the Note on Heb. ix. 26.

‡ *Saved by Water*. A quite wrong Translation : δι' υδατος, is *out of*, or *from* the Water ; in the same Manner as δια ποσ, saved by Fire, should be rendered, *As out of the Fire*, 1 Cor. iii. 15.

of the flesh, but \* the answer of a good conscience towards God) by the resurrection of Jesus Christ,

22 Who is gone into heaven, and is on the right-hand of God, angels, and authorities, and powers being made subject unto him.

of it, by the Resurrection of Christ from the Dead, and his Glorious Exaltation into Heaven, to the utmost Degree of Glory and Majesty; whereby Angels and Archangels, Men and Devils, all Ranks and Degrees of Creatures are put under his Government and Dominion.

---

\* *The Answer of a good Conscience*: ἐπαντίμησα signifies either a *Question*, or an *Answer*. It most probably alludes to the *Questions* put to, and *Answered* by the Person Baptized, and so signifies the *Stipulation* of Baptism.





## C H A P. IV.

## The C O N T E N T S.

*The Gentile Christians again exhorted to Purity of Life, and Constancy in their Profession, from the Consideration of Christ's Sufferings for them, and their Engagement to imitate Him. They are warned from the former Vices of their Heathen State. The Apostle turns his Argument again to the Jewish Converts, telling them, the Dissolution of the Jewish State and Religion, with the exemplary Destruction of that People, was near at hand; exhorting them to great Sobriety, Devotion, Charity, and Hospitality, for their Preservation from the Effects of that Calamity. Advices for the due Use of Spiritual Gifts, and the Exercise of Sacred Offices. The dreadful Judgment upon the Jewish Nation, and the happy Security of good Christians.*

A.D. 66.  
• cap. iii.  
28, &c.

**F**Orasmuch then as Christ hath suffered for us in the flesh, arm your selves likewise with the same mind: for he that hath suffered \* in the flesh, hath ceased from sin.

2 That he no longer should live the rest of his time in the flesh, to the lusts of men, but to the will of God.

3 For the time past of our life may suffice us to have wrought the

1 & 2. **T**HUS \* you are to consider how great an Obligation the Sufferings of Christ, on your Behalf, lays on you to renounce all your former vicious Principles and carnal Practices, and that the very Design of your Christianity is, to engage you to live by the Purity of his Pattern.

3. You Gentile Converts must especially know, you are now to bid adieu to all the Drunkenness, impure

\* Ver. 1. *He that bath suffered in the Flesh.* A Christian's Suffering in the Flesh is, in this Place, evidently the same with his Mortifying the Flesh, and it's Lusts: As appears by the second and third Verses.

Ch. I.

the wil  
tiles, w  
in lasci  
excess  
lings,

4 V  
think  
you  
them  
exce  
ing evi  
fectati

5 V  
an ac  
that is  
the q  
dead.

6 F  
was th  
ed all  
are d  
might  
cordia  
flesh,  
ing t  
spirit

may  
forts  
raised  
Divi  
Foll

7  
thing  
ye th  
wate

\*

ed t  
leav  
agre

the will of the Gentiles, when we walked in lasciviousness, lusts, excesses of wine, revelings, banquettings, and abominable idolatries : impure Debaucherries and abominable A.D. 66. Practices, so usual in your former Course of Heathen Worship.

4 Wherein they think it strange that you run not with them to the same excesses of riot, speaking evil of you :

fection, with the utmost Indignity and Reproach.

5 Who shall give an account to him that is ready to judge the quick and the dead.

6 For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit \*.

may reproach \* and condemn you for, yet the Present Comforts of this Spiritual Life, and the Assurance of being raised to an Immortal Happiness, by the Power of the Divine Spirit, will demonstrate your Wisdom and their Folly.

7 But the end of all things is at hand: be ye therefore sober and watch unto prayer.

4. Those impious Customs being become Branches even of their Religious Worship; your Heathen Neighbours will, 'tis like, wonder at your relinquishing them, and point you out for Men of Novelty and Affection,

5. But let not that dishearten you. A Time is coming when God will severely recompence them, and all that have given themselves up to obstinate and irreclaimable Wickedness.

6. Remember the blessed Advantages you Gentile Christians, who were dead in Trespasses and Sins, now enjoy, by the Gospel Revelation, engaging you to condemn \* and mortify your former vicious and sensual Habits, and live a new and divine Life. A Thing which, though your Heathen Neighbours

may reproach \* and condemn you for, yet the Present Comforts of this Spiritual Life, and the Assurance of being raised to an Immortal Happiness, by the Power of the Divine Spirit, will demonstrate your Wisdom and their Folly.

7. Let the Jewish Converts now take Notice, the Ceremonial Religion, some of them are so fond of, is drawing near to an End; and the

Z

Jewish

\* Judged according to Men in the Flesh, but, &c. I have joined the two most natural Interpretations of these Phrases, and leave the Reader to take which he thinks to be the most strictly agreeable to the Context.

A.D. 66. Jewish State and People to be destroyed, by a most Exemplary Judgment. To prevent their sharing in which common Calamity, it behoves them to betake themselves to great Sobriety, Temperance, and Devotion, according to our Saviour's Advice, *Math. xxi. 34, 36.*

8 And above all things have fervent charity among your selves: for charity shall cover the multitude of sins \*.

9 Use hospitality one to another without grudging.

vine Protection from the Miseries now coming upon your obdurate Nation.

**¶ Χάρις,** **Χαρισμα.** 10 As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.

has committed a Talent to be liberally and chearfully improved to the Church's Good.

**† λαλεῖ.** 11 If any man speak, let him speak as the oracles of God: if any man minister, let him do it as of the ability which God giveth, that God in all things may be glorified through Jesus Christ: to whom be praise and dominion for ever and ever. Amen.

**¶ διανο-**

**γνεῖ.** See *Rom. xii. 6.*

11 Thus, he that has the Gift of explaining **† Scripture Prophecies**, let him presume to carry that Explanation no further **||** than his Inspiration reaches. He that is a Steward of the Churches *Charities* for the Poor, or is sent on any Charitable Message to any Church, let him perform those Offices with Diligence and Heartiness. And so, for all other Employments in the Ministry, let your chief Aim be to the Glory of God, through Jesus Christ, to whom be ascribed all Praise and Dominion. Amen.

12. Once

---

\* See *James v. 9—20.* and the Note there.

12 Beloved, think it not strange concerning the fiery tryal, which is to try you, as though some strange thing happened unto you :

13 But rejoice, in as much as ye are partakers of Christ's sufferings ; that when his glory shall be revealed, ye may be glad also with exceeding joy.

14 If ye be reproached for the Name of Christ, happy are ye ; for the Spirit of glory, and of God resteth upon you : on their part he is evil spoken of, but on your part he is glorified.

15 But let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busy-body, in other mens matters.

16 Yet if any man suffer as a Christian, let him not be ashamed, but let him glorify God on this behalf,

Divine Will and Providence.

17 For the time is come that judgment must

12. Once more let me intreat you, A.D. 66. dear Brethren, not to be surprized and disheartened at the severe Persecutions that beset you, for the Sake of your Profession. Think it not strange, That *Christianity* should be now a State of Trials and Sufferings.

13. Look on it, rather as an Honour to be Sharers in the Sufferings of your Lord, who accounts all Your Afflictions as his Own. And rejoice in it as your greatest Happiness, that, as you are to resemble Him in Suffering here, you are one Day to shine with him in Eternal Splendor and Felicity.

14. Whenever, therefore, you are vilified for your Christian Religion, 'tis a happy Token of your being the true Disciples of God and Christ ; entitled to those Endowments of the Holy Spirit, that are the Earnest and Pledge of your future Glory, and will enable you to triumph and sing the Praises of him, whom your Adversaries so ignorantly despise.

15. Only take special Care, that none of you commit, and so justly suffer for, any Acts of Violence, Theft, Sedition, or intruding into Matters that don't belong to you : Vices that the Jewish \* Zealots are \* Josephus now so very prone to.

16. But, so far as you innocently suffer for the peaceable Profession of Christianity, bleſs God, for such happy Opportunities of displaying and perfecting your Submission to his

17 & 18. In fine, the Time is now come, when even the Christian

*A.D. 66.* must begin at the house of God, and if it first begin at us, what shall the end be of them that obey not the gospel of God?

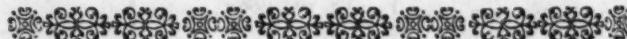
18 And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

by a special Act of Mercy and Providence; what must be the Condition of those, upon whose Heads these Judgments are intended Principally to fall?

19 Wherefore, let them that suffer according to the will of God, commit the keeping of their souls to him in well doing as unto a faithful Creator.

rian Church it self is to undergo the sharp Discipline of present Trials and Afflictions. And, if the Believing Part of the Jewish Nation be, by Divine Wisdom, permitted to suffer such Things, how dreadful must be the Judgment upon the Infidel and Obstinate Part of that People? And, if their Destruction will be so general and terrible, that the very Christian Members are likely to escape it only

19. Wherefore, as you Christians are sure of the Divine Protection, bear your present Persecutions with an easy and cheerful Mind. Keep steady to your Duty, and commit your Lives into his Hands, who is your faithful Creator, and cannot fail to be your merciful Deliverer, and eternal Preserver.



## C H A P. V.

### The C O N T E N T S.

*The Elder and Superior Officers of the Church exhorted to a diligent, cheerful, disinterested, and humble Management in the Governing the Christian Church. The Younger and Inferior Officers charged to obey their Superiors; and to the Exercise of Humanity, and all kind Offices to each other. All Christians encouraged to patient Submission and Resignation, under their present Sufferings; to a vigilant Sobriety against the prevalent Temptations of the Devil, and his wicked Instruments. The Apostle's Prayer for them. The Salutations and Conclusion.*

**T**HE elders which are among you I exhort, who am also

1. **H**aving thus given you these general Directions, I now particularly exhort the Clergy of your

Ch.  
so a  
witn  
ings  
allo a  
glory  
veale

that  
Wit  
ligio  
futur

2  
God  
you,  
fight  
consti  
lucr  
mind

3  
lords  
ritage  
famp

Char  
Serv

4  
chief  
appe  
ceive  
ry t  
away

5  
young  
selves  
yea, a  
ject o  
and b  
humili  
fifteth  
givet  
humb

4th th

to an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed.

that saw \* the Sufferings of Christ, and is ready to bear \* μαρτυς. Witness to the Truth of them, by suffering for his Religion; and is under a sure Expectation of sharing in the future Glory promised to his true Disciples.

2 Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly: not for filthy lucre, but of a ready mind.

3 Neither as being lords over God's heritage: but being examples to the flock.

Charitable Collections of the Church as dedicated to his Service.

4 And when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

5 Likewise ye younger, submit your selves unto the elder; yea, all of you be subject one to another, and be cloathed with humility, for God resisteth the proud and giveth grace to the humble.

4. And, by so doing, they shall receive the Crown of Eternal Reward, at the Great Appearance of Christ to Judgment, who is the Lord and Head over the whole Church.

5. In like manner, let all the Inferior Clergy pay a just Respect and Submission to those of the Superior Orders. And, in fine, be all, of every Degree whatever, ready to do all kind and good Offices to each other; making that great Virtue of Humility their chief and most valuable Ornament: Remembering those Words of Solomon, Prov. iii. 34. Surely he scorneth the Scorners, but his Favour is with the Lowly.

your Churches to a special Care of A.D. 66. their Duty. Let all the Elder || ~~and~~ and Superior Church-Officers then, || ~~and~~ take this Advice, as coming from ~~τεποι.~~ one that is himself one of the chief of their Sacred Order, an *Apostle*

τηλαγανού-  
πιεύοντες  
τῶν κλη-  
ρων.

A.D. 66.

6 Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time;

7 Casting all your care upon him, for he careth for you.

8 Be sober, be vigilant; because your adversary the devil as a roaring lion, walketh about, seeking whom he may devour.

9 Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

10 But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, establish, strengthen, settle you.

11 To him be glory and dominion for ever and ever. Amen.

12 By Silvanus a faithful brother unto you (as I suppose) I have written briefly, exhorting and testifying, that this is the true grace of God wherin ye stand.

13 The

6 & 7. And let both *Clergy* and *People* commit themselves to the Divine Care and Providence, with all pious and humble Resignation, under their present Sufferings; depending upon God for a seasonable Deliverance, and a glorious Reward,

8. Let your Care and Circumspection be particular, at this Time, when the Rage of the *Devil* and his wicked Instruments your *Persecutors*, is so violent to draw you into *Apostacy* from the Christian Faith.

9. Your Courage and Resolution therefore, ought to be proportionable to your Danger. And it will add something to it, to consider, that your *Christian Brethren* in other Parts of the World, are now labouring under the same Persecutions.

10 & 11. And may God, the Author of all Divine Favours and Blessings, who has given us a sure Prospect of Eternal Glory and Happiness, by the *Christian Religion*, shorten your present Sufferings, and enable you to improve them into a compleat Resignation to his Divine Will and Providence; whereby you cannot fail of the final Rewards proposed to you. To Him be ascribed all Glory and Dominion for ever and ever. Amen.

12. This Epistle, intended, in the shortest Compass I could, to comfort and confirm you in the true Faith, I now send by *Silvanus* (or *Silas*) of whose Integrity I presume you all have a great Opinion.

13 All

Ch.

is at E  
togethe  
luteh  
Marc  
filial14  
another  
of cha  
with y  
in Ch\* in R  
Idola  
bably  
Corru  
under  
Op. I

. II.  
and  
Di-  
h all  
un-  
end-  
De-  
d,

rum-  
time,  
d his  
secu-  
into  
th.

ution  
nable  
I add  
that  
other  
w la-  
ons.

Au-  
Bles-  
spect  
s, by  
your  
you to  
Refig-  
Prov-  
of the  
To  
Domi-

in the  
comfort  
ith, I  
(as) of  
ou all

13 All

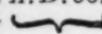
## Ch. V. 1 Epistle General of St PETER.

343

13 The church that  
is at Babylon elected  
together with you, fa-  
lureth you, and so doth  
Marcas my son.

filial Respect. See Phil. ii. 22.

14 Greet ye one  
another with a kiss  
of charity. Peace be  
with you all that are  
in Christ Jesus. Amen.

13. All your Fellow-Christians A.D. 66.  
here at \* *Rome*, send their hearty  Love to your Churches. And par-  
ticularly (*John*) *Mark*, who has  
served and assisted me with the most

14. Salute each other with your  
usual Kiss of Charity for my Sake.  
All Blessing and Happiness attend  
every Christian in your respective  
Countries. Amen.

---

\* *Babylon*. So 'tis most generally thought *Rome*, is here and  
in *Rev. xvii* and *xviii*. figuratively called, from it's Heathen  
*Idolatry* and *Superstition*, as some think, but much more prob-  
ably as it was foreseen to be the Head and Mistress of vicious  
Corruptions in the *Christian Church*. The Learned Bp. *Pearson*  
understands by *Babylon*, in this Place, the *Ægyptian Babylon*,  
*Op. Post. de Success. Rom. Episcop. cap. 8.*



Z 4

A PARA-



A

PARAPHRASE  
ON THE  
Second EPISTLE GENERAL  
OF  
St P E T E R.

*NOTE,* This Epistle being Written in the latter End of the same Year, to the same People, and upon the same Occasion with the foregoing; the Reader is referred to the *Preface* thereunto prefixed.

## C H A P. I.

## The C O N T E N T S.

*The Title and Salutation.* *The great Blessings of the Christian Religion.* Christians exhorted to the resolute Practice of such Virtues as are suitable to such Blessings. *The Necessity and glorious Effects of those Christian Virtues.* *The Design of this Epistle,* much the same with that of the Former. St Peter foretels his own approaching Martyrdom. Reminds them of the Truth and Certainty of their Christian Religion, from the Testimonies of a Divine Voice from Heaven, and the Completion of Scripture Prophecies.

A. D. 66. **S**imon Peter, a servant and an apostle of Jesus Christ, to them

i. **S**imon Peter, a Servant and Apostle of Jesus Christ, sendeth this Epistle to the Christian Churches

Ch. I.

them  
tained  
faith w  
the ri  
God, a  
Jesus C

<sup>2</sup> G  
be mu  
you,  
knowle  
and of

<sup>3</sup> A  
divine  
ven un  
that pe  
and go  
the kn  
that ha

<sup>4</sup> V  
ven un  
great a  
mises;  
you m  
kers o  
ture, l  
the co  
in the  
luff.

<sup>5</sup> A  
giving  
add to  
tue;  
knowl  
  
6  
ledge,  
and to

\* V  
—By  
fame  
the A  
sua G

them that have obtained like precious faith with us, through the righteousness of God, and our Saviour Jesus Christ:

2 Grace and peace be multiplied unto you, through the knowledge of God, and of Jesus our Lord.

3 According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory \* and virtue;

4 Whereby are given unto us exceeding great and precious promises; that by these you might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

5 And besides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge;

6 And to knowledge, temperance; and to temperance, patience;

Churches of *Pontus, Galatia, Cappadocia, the Lesser Asia, and Bithynia,* to all, whether *Jewish* || or *Gentile* || See Pref. Converts, that place their Hopes of <sup>to 1 Epist.</sup> <sub>§. 4. Chap.</sub> Pardon and Salvation, in the *Christian Religion*, as I myself do.

2 & 3. Wishing you all that Happiness and Blessing which is the Fruit of truly knowing *God* to be our supreme *Father*, and *Jesus Christ* to be our *Lord* and *Saviour*. By whose glorious Power \* and Authority we are now called into the Privileges and Profession of a Holy Religion, that will qualify us for Eternal Life.

4. A Religion, whereby you are reformed from the Vices and Corruptions of the rest of Mankind; have enjoyed the Promises made to the Christian Church, of being Inspired with the *Holy Ghost* here, <sup>†</sup> Σειας and wrought into such a Resemblance φύσεως and Imitation of God, as cannot fail <sub>κοινωνοι</sub> to render you, for ever, happy in him *Hereafter*.

5, 6, & 7. Wherefore, † seeing the <sup>τὸν αὐτὸν</sup> Blessings of your Religion are such, <sub>τέτο</sub> make it your utmost Endeavour to perform the reasonable and necessary Conditions of finally enjoying them, viz. Courage in *Profession*, and Sincerity in *Practice*. Let that Courage

\* Ver. 3. Called us to Glory and Virtue: Διὰ δόξης καὶ ἀρετῆς — By his Glory and Power; or, By his glorious Power; the same with Σεια δύναμις in the former Part of the Verse. So the *Alexand.* and other MSS. ιδίᾳ δόξῃ; and the *Vulg.* Propriâ sua Gloriâ & Virtute.

*A.D. 66.* tience ; and to pa-  
tience, golinefs ;

7 And to godlinesf,  
brotherly kindnesf ;  
and to brotherly kind-  
nesf, charity.

under Afflictions, constant in true Worship of God, and loving and charitable, in your Thoughts and Behaviour to all your Christian Brethren.

8 For if these things be in you, and abound, they make you, *that you shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.*

9 But he that lack-  
eth these things, is  
blind, and cannot see  
far off, and hath for-  
gotten that he was  
purged from his old  
sins.

10 Wherefore the  
rather, brethren, give  
diligence to make  
your calling and e-  
lection sure : for if ye  
do these things, ye  
shall never fall :

11 For so an en-  
trance shall be mini-  
stred unto you abundantly into the everlasting kingdom of our  
Lord and Saviour Jesus Christ.

12 Wherefore I will  
not be negligent to put  
you always in remem-  
brance of these things,  
though ye know them,  
and be established in  
the present truth.

13 Yea, I think  
it meet, so long as I am  
in this tabernacle, to  
stir

rage be supported by a careful Study  
and Knowledge of it's true Principles ;  
Those Principles backed and secured  
by a strict Abstinence from all Sensual  
and Unlawful Pleasures ; and exert  
themselves in rendring you patient  
under Afflictions, constant in true Worship of God, and  
loving and charitable, in your Thoughts and Behaviour  
to all your Christian Brethren.

8. These are the true Characters  
of a good Christian ; and the only  
Things that will improve you in  
your Holy Profession.

9. And the Christian, that neg-  
lects these Virtues, has lost all true  
Notions of his Religion, and for-  
gotten the very End and Design of  
his Baptism.

10 & 11. Make the diligent Prac-  
tice of these Duties, therefore, the only  
certain Condition of the Gospel Bless-  
ings. And then, as you have done  
your Part, you may be perfectly as-  
sured of the compleat Fruition of  
Christ's future and eternal Kingdom.

17 F  
from G  
honour  
when t  
a voice  
the ex  
This i  
Son, in  
well pl

12 & 13. Wherefore though you  
cannot but, in general, know this  
to be the great Concern of your  
Christianity, yet, in this present  
State of Trials and Temptations, I  
could not but think it proper, once  
and again, to remind you of a thing  
of such infinite Importance : Espe-  
cially considering, I have but a short  
While

Ch. I  
fir you  
ting y  
brance

14  
shortly  
this m  
even a  
fus Ch  
ed me.

15 M  
endeav  
may be  
decease  
things  
membr

16  
not foll  
ly devi  
we mad  
you th  
coming  
Jesus C  
eye-wi  
majest

nesses  
Jesus  
Article  
of all t

17 F  
from G  
honour  
when t  
a voice  
the ex  
This i  
Son, in  
well pl

18 A  
which  
ven, w  
We we

Study  
iples;  
cured  
enfual  
exert  
atient  
, and  
aviour

acter  
e only  
ou in

: neg-  
ll true  
d for-  
sign of

Prac-  
the on-  
el Blef-  
ve done  
tly af-  
tion of  
gdom.

of our

gh you  
ow this  
of your  
present  
tions, I  
er, once  
a thing  
: Espe-  
t a short  
While

stir you up, by putting *you* in remembrance:

14 Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewn me.

14. For I expect, very soon to Die a *Martyr* for the Religion of Christ, and, by the same kind || of <sup>¶</sup> *Viz.* Crucifixion. Death that He *Himself* was pleased to foretel me I should. (See *John* xxi. 20.)

15 Moreover, I will endeavour that you may be able after my decease, to have these things always in remembrance.

16 For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty.

nesses of the Life, *Jesus Christ*; all which are Demonstrations of that great Article of his future Appearance, to be the Great Judge of all the World.

17 For he received from God the Father, honour and glory, when there came such a voice to him from the excellent Glory, This is my beloved Son, in whom I am well pleased.

18 And this voice which came from heaven, we heard when we were with him in the holy mount.

17 & 18. I myself was one of them, who at his Glorious Transfiguration, upon the Mount, saw those Displays of the Divine Majesty, and heard the Voice from Heaven declaring Him to be the *Son of God*, the True *Messiah* and Saviour of Mankind. (See *Matth.* xvii.

i. and *Mark* ix. 2, 3, &c. *Luke* ix. 28, &c.)

19. Now,

While to be your *Living Remembrancer*. A.D. 66.

A.D. 66.

19 We have also  
 ————— \* a more sure Word of prophecy ; whereunto ye do well that ye take heed, † as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts :

Transactions of Christ, rememb'reng the Predictions Christ made concerning Himself ; and you will find the Authority of the One to be as clear from the Other, as Light ‡ it self ; and, by still future concurring Circumstances, and the Blessings of Christ upon your honest Endeavours, you will be more and more enlightened and confirmed in Truth and Excellency of Religion ||.

20 Knowing this first, that no prophecy of the scripture is of any private interpretation †.

21 For

19. Now, all these kind of Evidences must render our Religion of still more uncontestable Authority, as they are *Facts* that are the Completion of Ancient Prophecies. An Argument, the most obstinate Jews can never withstand. But, whatever Their Perverseness be, rest you satisfied in such convincing Proofs. Read, and compare those Prophecies with the

20 & 21. These Predictions rightly compared and understood, cannot but, at the same time satisfy you, and confound your Adversaries ; especially those of the Jewish Part ; For,

\* Ver. 19. *A more sure Word*—Not more sure than the *Facts* spoken of in the 17th and 18th Verses ; but more sure than the *Cunningly devised Fables* in the 16th Verse.

† *As unto a Light shining in a dark Place* ; i. e. Though the Prophecies seem Dark and Obscure, yet by applying them to Christ they will become Clear and Plain. See and compare 2 Cor. iii. 14, 15, 16, 17, 18. Or, perhaps, the *Dark Place* may be the same with *Darkness*, John i. 5. *The Light shineth in Darkness, and the Darkness comprehended it not.* See Dr Clarke's Paraph. on that Passage.

|| *The Day* : So the Gospel-Religion is called, Rom. xiii. 12, 16. *The Day-Star* : So Christ is called the *Day Spring*, Luke i. 78. *The Morning-Star*, Rev. ii. 28.

+ Ver. 20. *Of any private Interpretation*. Note, ιδιαίς εντάξεως may be very properly rendered thus ; *None of the Prophetick Predictions of the Old Testament [or at least, not the Generality of them] were of so express, clear, and plain a Nature, as to be their own Interpreters* : 'Tis Christ and his Gospel that perfectly opens

21 Fe  
cy can  
time b  
man : i  
of God  
were n  
Holy G  
the C  
Proph  
with t  
  
opens  
Proph  
For th  
proph  
Things  
desire ;  
all the  
up, an  
rubom  
most i  
Discern

of Evi-  
gion of  
uthority,  
e Com-  
s. An  
ite Jews  
whatever  
u satis-  
. Read,  
with the  
dictions  
find the  
ther, as  
Circum-  
nest En-  
and con-

as right-  
, cannot  
sify you,  
ersaries;  
ish Part;  
For,

the Facts  
than the

ough the  
ing them to  
compare  
ark Place  
abineth in  
Dr Clarke's

. xiii. 13,  
g, Luke i.

Stas èpi-  
Prophetick  
Generality  
e, as to be  
t perfectly  
opens

21 For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost. For, They, as well as We, do all A.D.66. allow those Prophecies concerning the *Messiah*, not to be *Human Inventions*, or the Suggestions of private Fancy, but the clear Predictions of Men Inspired with the *Holy Ghost*. And, consequently, 'tis impossible but the *Christian Religion*, which is the Completion of those Prophecies, must have the same Characters of Divine Truth with the Prophecies themselves.

opens and explains them. And then the following Words, *For Prophecy came not by the Will of Man*, may have this Sense, viz. For those Prophets, though truly inspired of God, yet could not prophesy concerning these Matters, when, or as much, and many Things, as themselves pleased, or their then present Hearers might desire; but were confined to the Dictates of the Holy Ghost. Now all the Obscurities and Defects of their Doctrines are fully cleared up, and supplied by the Life, and Transactions of that Christ of whom they prophesied. Thus the Sense of these three Verses is most ingeniously and judiciously Connected by Sam. Werenfels. Dissertat. Theolog. Dissert. 10. Edit. Basil. 1709.





## C H A P. II.

## The C O N T E N T S.

*Warnings against False and Heretical Teachers in the Christian Church. A black Account of their Principles and Practices. Their severe Judgment and Condemnation. Their Characters exactly and principally agree to the Zealots among the Jewish Converts, among whom Nicholas of Antioch, mentioned Acts vi. 5. was the Broacher of a lewd Heresy; and whose Followers are mentioned by St John, Revel. ii. 6. and are thought by the Ancient Commentators to be here particularly referred to.*

A.D. 66. **B**UT there were  
\* Chap. i.  
19, 20, 21. false prophets also among the people: even, as there shall be false teachers among you, who privily shall bring in damnable heresies,\* even denying the Lord that bought them, and bring upon themselves swift destruction.

† Compare  
St Jude's  
Epistle.

¶ See Deut.  
xxxii. 6.

2 Cor. vi. 20.  
and Chap.  
iii. 3, 4. of  
this Epist.

**I.** **T**HUS, I say, the \* Prophesies of the Old Testament prove the Truth of our Religion. But, as in those former Ages of the Jewish Church, there were some False as well as True Prophets: So, you know, Christ and his Apostles have foretold, there would be the same Mixture in the Christian Church: Which Predictions of theirs are now verified in those raging Zealots of the Judaizing Faction: † A Sett

of Men, that are broaching the most pernicious Doctrines, of practising upon which, while they boast themselves as the peculiar ¶ and purchased People of God, they really renounce him that is indeed their Lord ¶ and Redeemer; and shall, in due Time, feel the fatal Effects of such obstinate Malice and Ingratitude ‡.

2. These

\* Ver. 1. Even denying the Lord that bought them. Note, They who take this to be meant of Jesus Christ are much mistaken. It was God the Father, the Lord of the whole World, the God of Jews and Christians, of whom it is said—Is he not thy Father who hath bought thee? Deut. xxxii. 6.

2 And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of.

3 And through covetousness shall they with feigned words make merchandize of you, whose judgment now of a long time lingers not, and their damnation flumbeareth not.

4 For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment :

the Apostate Angels in their Pride, were expelled the Regions of Heavenly Light, thrust down into the dark \* and lower World, and are here confined, like Prisoners, in Chains, 'till the final Day of Judgment upon them and all wicked Men.

5 And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly :

6 And turning the cities of Sodom and Gomorrah into ashes, con-

2. These People, by their violent A.D. 66. Zeal, and plausible Pretences, are like to seduce many Converts to their Party, to the great Scandal of the Christian Name.

3. They insinuate themselves into your Affections, and strive to gain Proselytes for Temporal Ends, † and ‡ ἐπιπλεοντας the Gratification of their own impure Passions. But that Divine Judgment long since pronounced || ἔκπαστος against the Authors of such wickedness, is drawing on, and will soon overtake them.

4. For, however they may at present prevail, and whatever their malicious Endeavours against you be, rest your selves satisfied, from all the Course of the Divine Dispensations, that they are sure of their Punishment, and you of a gracious and timely Deliverance. Remember,

themselves reigned but a little while in the Regions of Heavenly Light, thrust down into the dark \* and lower World, and are here confined, like Prisoners, in Chains, 'till the final Day of Judgment upon them and all wicked Men.

5 & 6. You may conclude the Certainty of your Rescue from these impious Persecutors, from the Instance of Noah, that preached Repentance to the Antidiluvian World, and was one of the † eight that were saved in the Ark. And these may as assuredly gather their approaching Vengeance, from the Destruction of that wicked Generation,

Gen. vi. 9.  
1 Pet. iii. 20.

\* Ταπτωματα. See Ephes. ii. 2. Dr Whitby on this Place.

A.D. 66. condemned them with an overthrow, making them an ensample unto those that after should live ungodly :

7 And delivered just Lot, vexed with the filthy conversation of the wicked :

8 (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds.)

9 The Lord knoweth how to deliver the godly out of temptations ; and to reserve the unjust unto the day of judgment to be punished :

10 But chiefly them that walk after the flesh, in the lusts of uncleanness, and despise government. Presumptuous are they, self-willed : they are not afraid \* to speak evil of dignities :

11 Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord.

railing Accusations, See *Jude*, Ver. 9.

tion, by the Flood, and from the dreadful Examples of Sodom and Gomorrah.

7 & 8. Remember, how special a Deliverance that good Man Lot had, from the Ruins of those lewd People, after all the many Vexations he was forced to endure at the Sight of such profligate and numerous Examples.

9. From all which Instances, good Christians ought to assure themselves of a proportionable Share of Divine Care and Providence, for their Deliverance from present Afflictions, and of a future Vengeance upon their cruel Persecutors.

10. And, if ever Divine Justice were due to any Crimes, it must fall with terrible Weight upon the abominable Lusts, the unmasterly Pride, and incurable Prejudices of the False Teachers of these Times ; several of which are arrived to that Presumption, as to vilify their Superiors, not only upon Earth, but in \* Heaven too.

11. How contrary was the Behaviour of those much Superior Beings, the good Angels, toward those wicked Spirits which they had engaged and overcome ! Even Michael the Archangel, returned Satan none of his 12. But

\* To speak Evil of Dignities, may refer either to their vilifying their Civil Governors, or to the base and wicked Notions which the Ancients tell us these Hereticks vented about the Angels and heavenly Spirits. See *Jude*, Ver. 8.

Ch. I.

12 natural  
\* mad  
and de  
evil of  
they u  
and sha  
in the  
tion.

13 ceive th  
righted  
that co  
to riot  
time :  
and ble  
themsel  
own da  
they fe

14 H  
of adul  
cannot  
fin, beg  
souls :  
have c  
coveteo  
cursed

15 V  
faken  
and ar  
followi  
Balaam  
for, w  
wages  
nef.

16 B  
for his  
dumb  
with m

\* M  
allow  
both S  
† S

## Ch. II. 2 Epistle General of St PETER.

353

12 But these, as natural brute beasts, \* made to be taken and destroyed, speak evil of the things that they understand not, and shall utterly perish in their own corruption.

13 And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the daytime: spots they are and blemishes sporting themselves with their own deceivings, while they feast with you:

14 Having eyes full of adultery, and that cannot cease from sin, beguiling unstable souls: an heart they have exercised with covetous practices: cursed children.

15 Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bozor, who loved the wages of unrighteousness.

16 But was rebuked for his iniquity: the dumb ass speaking with mans voice, forbad

12. But these proud Mortals, more A.D. 66. like Beasts of Prey \* than Men, being prone to Mischief and ripe for Destruction, revile and blaspheme every thing, without Reason or Distinction; and shall accordingly feel the natural and woful Effects of so wilful a Degeneracy.

13 & 14. So habituated are they to all Sensuality, Fraud, Covetousness, and Hypocrify, that when at some times they appear Fair and Religious, to betray Men to a good Opinion of their Principles; at other times they commit their Lewdness in open Day-light: They make a Jest of the worst Impieties; attend upon your *Sacraments* || and *Love-Feasts*, || 1 Cor. xi. only for some riotous and lustful Gratification. In fine, are a perfect Scandal to Religion, and shall at last receive the Vengeance due to those that are accursed and utterly forsaken of God.

15 & 16. And well may God be supposed to abandon such Wretches to themselves who have renounced all Principles of sober Reason and true Religion, and instead of deserving the Name of *Christians*, may be called the Followers of Balaam; while, for their secular Advantages, they corrupt and delude *Christian* People, as he did the *Israelites* ‡ against the plain Dictates of his own

A a Conscience,

\* *Made to be taken and destroyed.* Or thus, γεγεννητα εις αλωσιν, ου φθοραν: *Made for Rapine and Destruction.* I express both Senses, but our Translation is the most agreeable.

† See Numb. xxxvi. 16. and Joseph. Antiq. Lib. IV. chap. vi.

A.D. 66. bad the madness of Conscience, for the Sake of *Preference*  
the prophet. Nor does the miraculous Re-  
proof, by the Mouth of a dumb Aſt, upon the first At-  
Numb. xxii. tempt || of that infatuated Man, move *these* his *Followers*  
to the leaſt Remorſe of Conſideration.

17 These are wells  
without water, clouds  
that are carried with  
a tempeſt, to whom  
the midſt of darkneſs  
is reſerved for ever.

of all refreshing Moiſture, but full of noxious Vapours,  
they blaſt and deſtroy all before them. Surely the moſt  
exquisite of future Puniſhments muſt be the Portion of  
ſuch People!

18 For when they  
ſpeak great ſwelling  
*words* of vanity, they  
allure through the luſts  
of the fleſh, through  
much wantonnes, those  
that were clean  
escaped from them  
who live in error.

19 While they pro-  
mife them liberty,  
they themſelves are  
the ſervants of cor-  
ruption: for of whom  
a man is overcome, of  
the fame is he brought  
in bondage.

20 For if after  
they have escaped the  
pollutions of the  
world, through the  
knowledge of the  
Lord and Saviour Je-

fus Christ, they are again entangled therein, *and* overcome, the  
'latter end is worse with them than the beginning.'

21 For it had been  
better for them not  
to have known the  
way

17. What ſhall I ſay more of  
them, or how shall I deſcribe them?  
So empty are they of all Good, that  
I might compare them to *Springs*  
quite dried up. So pernicious are  
their Principles, that like *Clouds* void

18. Yet, as worthless as they  
are, their Pretences to Religion run  
high, to the utmoſt Degree of Pride  
and Vanity. The ſecret Design of  
all which is, the better to miſlead  
others into their filthy and impure  
Practices.

19. They promise their *Votaries*  
the Liberties and Privileges of God's  
*Church* and People, while *themselves*  
are enſlaved to Luſt and Debau-  
chery. And no Man is ſo perfect a  
*Slave* as he that is governed by his  
Luſts, and riſſen by his Paſſions.

20. And verily, their Case, as  
*Apoſtates* from the clear Light of  
the *Gospel*, is much worse than if  
they had never been converted at all  
to it.

21. For the Ingratitude of an  
*Apoſtate Christian*, in finning againſt  
ſuch plain and happy Methods of  
Salvation,

Ch  
was  
than  
know  
from  
man  
unto  
2  
pend  
cord  
prov  
mit  
fow  
to h  
the r  
He  
age  
the  
Ap  
Or  
Ju  
An  
Ju  
and  
sha  
once  
ana  
T  
now w  
in both  
up yo  
by wa  
brance  
2 T  
mindfu

way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them.

22 But it is happened unto them according to the true proverb : The dog is turned to his own vomit again, and the sow that was washed to her wallowing in the mire.

22. And thus the wilful Indulgence of their brutish Passions has reduced these Men to the worst Instances of habitual Brutality ; to return to the vilest of their former Vices, as the Dog does to his Vomit, or the Sow to the Mire.



## C H A P. III.

### The C O N T E N T S.

*He repeats the Design of his Epistle, viz. To arm them against the False and Heretical Teachers, by reminding them of what the Ancient Prophets, Christ, and his Apostles, have foretold of them. These Teachers insult the Orthodox Christians, upon the long Delay of Christ's Judgment threatened to the Adversaries of his Religion. An Answer to their Objection. The Certainty of this Judgment, both upon the Jewish Nation in particular, and upon the whole wicked World in general. The Earth shall be destroyed by Fire at the last Judgment, as it was once by Water. An Inference from hence, for the Patience and Purity of a Christian Life.*

THIS second epistle (beloved) I now write unto you, in both which I stir up your pure minds by way of remembrance :

2 That ye may be mindful of the words which

1 & 2. WELL then, the Prevalency of these Lewd and Heretical \* Teachers being now • Chap. 2. such, it was a chief Part of my Design, in this Second Epistle, to arm you against them, by reminding you of what the ancient Prophets, Christ, and his Apostles, have foretold concerning

A.D. 66. which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour :

3 Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,

4 And saying †, Where is the promise of his coming : for since the fathers fell asleep, all things continue as they were from the beginning of the creation.

Punishments upon Wicked Men, at this Great Day : And this Notion you support by *Prophecies* and *Predictions*. But we have not seen an Article of it fulfilled. The *Patriarchs* and *Prophets*, to whom ye pretend these Promises, and by whom these Threats were pronounced, are all dead and gone ; and the World is just as it was from the Beginning.

5 For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water, and in the water.

6 Whereby the world that then was, being overflowed with water, perished.

7 But the heavens and the earth which are now, by the same word

cerning them, and the Judgments that are to overtake them.

3. That, being thus specially warned beforehand, you may be less surprized, and influenced by this wicked and prophane Set of Men, that infest the Christian Church.

4. According to those *Predictions*, you have now an Instance of their daring Impiety in deriding the *Christian Doctrine* of *Christ's solemn Appearance to judge and punish the obstinate Adversaries of his true Religion*. You tell us, say they, of wonderful Blessings upon Good, and dreadful

5 & 6. Unthoughtful Wretches ! Have they, or can they forget all the *Facts*, and wink thus hard at all the former *Demonstrations* of Divine Justice and Providence over Mankind ? Can they be ignorant, that the very *God* who created the *Earth*, consisting of Sea and Land, destroyed it once by it's own Waters, for a Punishment to it's wicked Inhabitants ?

7. And, had they but any Regard to the plain *Predictions* of *Christ*, and the *Doctrine* of his *Apostles*, they must

---

† See Dr Mill. Prolegom. §. 126, 127, 128.

word are kept in store, reserved unto fire, against the day of judgment and perdition of ungodly men. must know too, that as the *Antediluvian* World perished by the *Flood*, so shall the *present* World we inhabit be destroyed by a Conflagration of *Fire*; and all wicked and irreclaimable Men be left to perish in it's Flames \* at the Great Day of universal Judgment.

8 But (beloved) be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.

in us to account him flow and tardy in the Performance of his Word, or to suspect he will never perform it at all, because 'tis not done so soon as we may wish or expect: For this is to measure the *Divine Mind* by our own infirm Conceptions and Imagination. A *thousand Years* seem a long and tedious Time to *Us*, that seldom out-live a *Hundred*: And whatever we propose to do must be done speedily, or else Opportunity may be lost, and Time will fail us. But with the *Eternal Being* 'tis quite otherwise. He can lose no Time, nor want Opportunity. Whatever He Promiseth or Threatneth he can as certainly and effectually perform a Thousand Years hence, as to Day or To-morrow: And a Thousand Years are infinitely less to Him, than a Day is to us.

9 The Lord is not slack concerning his promise (as some men count slackness) but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance.

10. Beside, in the present Case of Divine Promises and Judgments, 'tis the Effect of perfect Wisdom and Mercy, for God to defer the Execution, in order to exercise and improve the Faith and Patience of Good Men; and to afford to all that are Obstinate and Incredulous, the utmost Opportunity of seeing their Errors and reforming their Practices; it being the gracious Intent of Heaven to do the utmost that Justice and Goodness will permit, for the Salvation of all his rational Creatures.

\* See 1 Thes. iv. 16.  
2 Pet. ii. 4.  
Matth. xxv. 41—46.

A.D. 66.

10 But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also and the works that are therein, shall be burnt up.

11 Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness,

12 Looking for, and hastening unto the coming of the day of God, wherein the heavens being on fire, shall be dissolved, and the element shall melt with fervent heat ! Circumstances. (See Ver. 10.)

10. But how long soever God may think fit to defer his Deliverances of *Good*, and his Vengeance upon *Sinful Men*; yet the Great Day of *Recompence*, we speak of, will assuredly come, according to all the Predictions concerning it. And, whether you consider it in relation to the Destruction of the *Jewish Nation* in particular (which is but a short Figure of the *Grand Judgment*,

and now soon to be fulfilled, by the *Roman Armies*) yet even *that* will be a Time of unexpected and terrible Calamity, to the sinful Part of that People; and may well be figuratively expressed by the *Convulsions of Heaven and Earth, and all Nature*\*. But infinitely more dreadful will be the Day of *Universal Doom*, when, in a *literal Sense*, both Air and Earth, See and Land, with all the Appurtenances of this our habitable World, shall, with the most astonishing Circumstances, be destroyed by the *Conflagration* \*.

11 & 12. The Certainty of which Things ought to make the *Jewish Christians* particularly careful to avoid all the impure Lusts and Vices of their Nation, thereby to escape the common Ruin now coming upon it; and, in like manner, all *Christians* in general, to strive after the utmost Purity of Life and Conversation, as the Condition of their Deliverance, at the great Dissolution of the *whole World*; and to be every Way prepared for this *Day of God*, that will be so Tremendous in all it's

13. For

\* For the double Construction of this and the three following Verses, let the Reader compare *Mattb. xxiv. 29, 30—42. Chap. xxv. 1—11—14, &c. Mark xiii. 24, 25, 26, 27.* with *Dr Clarke's Paraph. and 1 Thess. v. 2, 3, 4.*

God deliverance Great break of, to all  
And, relation Jewish s but a Judg-  
an Ar-  
ed and  
e; and  
lions of  
y more  
n, in a  
with all  
ll, with  
by the

f which  
Jewi  
al to a  
d Vices  
o escape  
ing up-  
ll Chri-  
after the  
onversa-  
eir De-  
ution of  
e every  
of God,  
n all it's

13 Nevertheless we, according to his promise, look for new heavens and \* a new earth, wherein dwelleth righteousness.

13. For, to all true and sincere A.D. 66. Christians, these fearful Revolutions will be only Introductions to a new, and more happy State \*, according to the Prophetick Expressions. Thus the Destruction of the Jewish State, and Ceremonial Religion, will be followed by the Establishment ||, and freer Propagation of the Christian Faith. And, || Isa. lxv. 16, 17, 18. at the Dissolution of the whole Wicked World, we shall be and lxvi. 22. translated into another, where we shall live in the compleat Exercise of all true Virtue, and in the Enjoyment of perfect Happiness.

14 Wherefore (beloved) seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.

15 And account that the long-suffering of our Lord is salvation, even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you †.

16 As also in all his epistles, speaking in them of these things, in which are some things hard to be understood, which they that are unlearned and unstable wrest,

as

14. Let these Considerations, then, spirit you forward to that Innocence and steady Piety, which will render you acceptable to Christ, and sure of his Glorious Rewards.

15 & 16. And, to conclude, look upon this merciful Delay of the Divine Judgments upon your Wicked Persecutors, with a different Eye, from what those Irrational People view it withal. Consider it, as an Instance of Divine Compassion, in giving further Time and Space for Repentance, to that obstinate Nation.

Agreeably to my Brother Paul's Discourse in Rom. xxiv. Rom. xi. and in other Passages of his Epistles, <sup>† Theſſ.</sup> Chap. iv. where he speaks of the Rejection of <sup>and v.</sup> Jewish People, the Coming of Christ, Philip. iv. 5. and the Day of the Lord, &c. which, —iii. 11, 20. Rom. ii. 4.

A a 4

† though

\* A New Heaven and a New Earth. See Note on Ver. 10. See my Paraph. on Revelat. Chap. xxi. with the Note thereon, Ver. 5.

† Ver. 15. Hath written unto You, viz. To you Jews; Hebrews, in his Epistle to the Hebrews, Chap. ii. 28. — x. 23, — 35, 37. See Dr Mill's Prolegom. §. 85, 86, &c.

*A.D. 66.*, as they do also the  
 other scriptures, unto  
 || *Suaron-* their own destruction.

*ta.*  
*See Heb. v.*  
*31.*

¶ though they be plain enough to be understood ||, by such as will attend to the Predictions of the Prophets, or the Warnings of *Christ* and his *Apostles*; yet, by Men prejudiced and prepossessed with Notions of *Temporal Greatness*, and accustomed to Vicious Principles, are misunderstood and perverted, to wrong and destructive Meanings.

17 Ye therefore, beloved, seeing ye know these things before, beware lest ye also being led away with the error of the wicked, fall from your own stedfastness.

18 But grow in grace, and in the knowledge of our Lord and Saviour *Jesus Christ*: to him be glory both now and for ever. Amen.

¶ though they be plain enough to be understood ||, by such as will attend to the Predictions of the Prophets, or the Warnings of *Christ* and his *Apostles*; yet, by Men prejudiced and prepossessed with Notions of *Temporal Greatness*, and accustomed to Vicious Principles, are misunderstood and perverted, to wrong and destructive Meanings.

17. But you, dear Brethren, having better Apprehensions, ought to be Watchful, never to be led away by their pernicious Doctrines, nor by any Hardships whatever, discourag'd from your Profession,

18. On the contrary, endeavour continually to improve in the true Faith and Practice of the Religion of your Lord and Saviour *Jesus Christ*; To whom be ascribed all Honour and Glory, now and for ever. Amen.

¶ 'Ev eis, in which Discourses: Or rather, as some MSS. read it, 'ev ais, in which Epistles.



ol. II.  
h to be  
attend  
prophets,  
et, by  
Tempo-  
les, are  
ructive

n, ha-  
ught to  
l away  
nor by  
ourag'd

deavour  
the true  
religion  
Jesus  
bed all  
and for

e MSS.

ARA-



A

P A R A P H R A S E  
O N T H E  
*First Epistle General*  
O F  
St J O H N.

---

*The P R E F A C E.*



HERE being no reasonable Dispute against St John's being the *Author* of these Epistles, it will be needful only to observe something concerning the People to *Whom*, the Time *When*, and the Occasion upon *Which*, they were Written.

§. I. St John being one of those Apostles, whose main *To whom.* Business was to Convert the *Jews* \*, as that of Paul and Barnabas was to Preach to the *Gentiles* and *Jews* together, in Foreign Parts; and, it being agreed on by Antiquity, that he exercised his Ministry in the Parts of *Asia the Greater*, after he had left *Judea*; and in those of the *Lesser Asia*, after the Death of St Peter and St Paul; these Circumstances, with the Strain of these Writings themselves, render it sufficiently clear that this *First Epistle* was directed to the *Jewish Christians* (not *Excluding* the *Gentile* ones) of those Provinces in *General*; as the *Two Latter* were, the

\* Gal. ii. 9.

the one to the *Elect Lady*, the other to *Gaius* in particular. Though, from what Place they were Dated, must be confessed a Secret, from the perfect Silence of all Ancient Writings concerning it.

*The Time.*

§. 2. His mentioning the *Last Hour*; i. e. Christianity abolishing the *Jewish Dispensation*, along with the *Antichrists* and False Prophets that our Saviour foretold would be the Forerunners of the Destruction of that Nation, seem most strongly to imitate (if not absolutely concludes) the *Time* of this *First Epistle* to have been before the Destruction of *Jerusalem*; and is, therefore, I think, with the most Probability, placed by Dr *Whitby* in, or about, the Year 67 or 68.

*The Occasion.*

§. 3. The incurable Obstinacy, Wickedness, and Rage of the Infidel *Jews*, which we have observed, in the *Prefaces* to several of the foregoing *Epistles*, to have been growing up to a desperate Height, and wherewith the *Jewish Christians* were, in several Respects, too much tainted, was now so far advanced in its wretched Effects, as to shoot out into several Pernicious *Heresies* in the Christian Church: *Simon Magus*, the Head of these *Heretics*, was followed by the Lewd Train of the *Nicholaitans*, *Cerinthians*, *Ebionites*, *Menandrians*, *Gnosticks*, &c. most of them probably of *Jewish Extraction*, and all possessed with the Wicked Notions of their *Zealots*. The Vile Maxims wherewith they had infected the Christian Church, as we learn from the earliest Antiquity, were such as these \*.

(A)

I. That meer *External Profession*, and the Privileges of being of the *True Church*, would justify and save Men, whatever

\* I will here refer the Reader to such few Passages of the Ancient Christian Writers, relating to the Opinions and Practices of these *Heretics*, as appear plainly to be the true Key to St *John's Epistles*.

(A) Thus *Irenaeus*, Lib. I. Chap. 20. " *Simon Magus* taught, " That they who hoped in him needed not take any further " Care; but might live as they pleased—Accordingly the " Priests of their *Mysteries* live Uncleanly." And Lib. I. 24. " The *Carpocratians* lead a Life of Luxury—And say, that " Actions are God or Bad only in the Opinions of Men." Again, Lib. I. 27. " As for the *Nicholaitans*—They live " disorderly;

whatever  
Apostle  
8—15,

2. The  
lent and  
from the  
1 Epist.  
iv. 7, 8—

3. The  
Son of God  
Live and  
This is  
Chap. i.  
Chap. ii.

4. The  
ians to  
in *Idols*  
of *Chas.*

§. 4.  
were t

" disfor  
" rent  
" Nich  
" (B)  
" Cain  
" The  
" Nic  
And T  
Murde  
(C)  
Christ  
tiss;  
and ro  
Cap.  
" nam  
" eve  
iii, x  
elsewh  
Veriti  
mortar  
(L)  
" di  
" off

whatever their Life and Practice were. Against this the Apostle urges, 1 Epist. i. 1—5. to the End. Chap. ii. 1—8—15, 16, 17. Chap. iii. 3—12. Chap. v. 2, 3, 4.

2. That those Privileges would warrant the most virulent and uncharitable Behaviour toward all that differed from them. Against this St John warns them in this 1 Epist. Chap. ii. 9—11. Chap. iii. 10. to the End. Chap. iv. 7, 8—11, 12—20, 21. (B)

3. That the Man Jesus was not Christ, was not The Son of God, and that Christ did not Really and Actually Live and Suffer in our Flesh, but in Appearance only. This is Confuted, 1 Epist. i. 1—5. Chap. ii. 23, to 27. Chap. iii. 1—7—14, 15, 16. Chap. v. 1—5, 16—20. Chap. iv. 1, 2, 3. (C)

4. That, to avoid Persecution, it was Lawful for Christians to dissemble their Faith, to deny Christ, and to join in Idolatrous Worship: Against which are the Warnings of Chap. v. 16—21. (D)

§. 4. Against these pernicious Principles, then prevailing, Antichrist were the several Parts of these Epistles levelled, and from who? the

" disorderly; as teaching that Fornication, &c. are indifferent Things. Wherefore the Text says—The Deeds of the

" Nicholaitans, which I hate; Revel. ii. 6.

(B) Iren. Lib. I. 34. " Others of the Gnosticks say, that Cain—with Esau, Corah, and the Sodomites were ally'd to Them." Ignat. Epist. ad Philead. §. " Avoid the impure Nicholaitans, those Lovers of Pleasure, those Calumniators." And Tertullian de Praescrip. Hær. §. 47. They magnify Cain [the Murderer.]

(C) Thus Iren. Lib. I. Cap. 25. Cerinthus taught, That Christ [the Word] descended from Jesus [the Man] at his Baptism; but afterwards flew away from Jesus; and Jesus suffered and rose again, but Christ was impassible: But, says He, Lib. III. Cap. 18. " St John knew but one and the same Word of God, " namely, He that was the only begotten, who was Incarnate, " even Jesus Christ our Lord." See him at large in Lib. I. 4. iii, x, xi, xii, xvii, & xviii. Chapters, and Lib. IV. 4—16. and elsewhere. So Origen. Hic Christus Natus est, & passus est in Veritate, & non per imaginem; Vere mortuus est, Vere enim à morte resurrexit, Proleg. in τεπι αρχ.

(D) Iren. Lib. I. 27. " As for the Nicholaitans, they live disorderly; as teaching that Fornication, and eating what is offered to Idols, are indifferent Things."

the Observation whereof the *Phrases* made use of, in them, are to receive their due Light. The Authors of these wretched Errors St John brands with the Name of *Antichrist*. (*Chap. ii. 18.*) The Characters given of *Antichrist* in this Epistle, is that of *Denying the Father and the Son, or that Jesus was the True Christ.* (*Chap. ii. 22. and iv. 3.*) Which being compared with the virulent and persecuting Spirit spoken of, and referred to in the several Passages of the ii, iii, and iv. Chapters, show the People he speaks of, to be the same with St Paul's *Man of Sin*, and *Wicked One*, 2 *Theff. ii.* Moreover, there being a plain Distinction between St John's ὁ ἀντιχριστός (*Chap. ii. 22. and iv. 3.*) *Great or Special Antichrist*, and the *Many Antichrists even Then come*, *Chap. ii. 18.* seems to make it very clear that what these Two *Apostles* spoke of the *Jews* and *Heretical Christians* of their *Own Times*, they in a much higher, and more *Eminent Sense* intended to mean of those *Christian Corrupters* of the *True Faith* in *after Ages*, who by the exorbitant Use of *Temporal and Persecuting Power*, would arbitrarily impose such *Doctrines and Practices* upon Mankind, as contradicted the plain Rules and Designs of *Christianity*, and destroyed it's Credit, i. e. *in Effect*, deny'd it's *Truth and Authority*. See Sir Isaac Newton's *Observat. on the Apoc.* *Chap. ii. pag. 256*—and in many other Places of that incomparable Book.

Wherefore, that Dispute, whether the Church of *Rome* be *Antichrist*, or no, is reduced to a small Compas. That She is not the *Jewish* or *Heretical Antichrist*, whom St John affirms to have been *Already Come* in *His Time*, is easily granted. But whether, for almost a Thousand Years last past, the *Inspirations* She has falsely pretended to, the *Miracles* She has Forged, the monstrous *Articles* She has Coined, and the *Brethren* She has *Hated* and *Persecuted*, be not so many, as to make Her the *Great Christian Antichrist*, and the *Man of Sin*, will be no longer a Doubt with Impartial Readers of St Paul and St John, than 'till there arise another Community that can excel Her in *Error, Superstition, and Cruelty*. See and compare *Preface to the Thessalonians*, §. 4. and see my Paraph. on the *Revelations*.

## C H A P. I.

## The C O N T E N T S.

*The Clear and Evident Testimonies of the Life and Actions of Christ, the Ground of our Christian Hope. Moral Virtue the only Condition of future Happiness, and the chief Mark of a true Christian. Pardon and Salvation by Christ to be had, not by mere External Profession of his Religion, but by Confession of Sins, and Reformation of Life, as the Fruit of Faith.*

*Hat which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life :*

our enjoying the final Blessings promised in it. And particularly to warn you against that Notion of theirs, "That "Jesus was not that Christ, or Word, or Son of God, who "was with the Father before the World was made; and "was incarnate and suffered for us here upon Earth :" Which I shall do, by laying them before you, as I received them, by undoubted Evidences from Christ \* <sup>\* επ' αρ-</sup> <sub>χησ.</sub>

2 (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life which was with the Father, and was manifested unto us.)

3 That which we have seen and heard, declare we unto you, that ye also may have fellowship with us; and

1. **M**Y Design in this Epistle, *A.D. 67.* dear Brethren, is to preserve you from those false and dangerous Notions, spread among you by the Jewish Zealots, and such Heretical Teachers in the Christian Church, as are Corrupted by Their Principles, relating to the Doctrines of the Gospel, and the Conditions of

2 & 3. And first, as to the Reality and Certainty of the Life, Actions, and Death of Christ (whom the Infidel Jews deny to have been sent into the World as the true Messiah, and these Heretics pretend to have Lived and Died in Appearance only) let me remind you, that these Facts were the very Things determined by God the Father concerning Christ, foretold all along by the Prophets, and now Actually fulfilled, before

them,  
these  
Anti-  
christ  
the Son,  
iv. 3.)

cutting  
edges of  
books of,  
Wicked  
infidels  
2. and  
Anti-

make it  
the Jews  
they in a  
mean  
on after  
Perse-  
nes and  
Rules  
t, i.e.  
r Isaac  
—and

f Rome  
ompas.  
whom  
Time,  
ousand  
tended  
Articles  
nd Per-  
t Chri-  
longer  
John,  
an excel-  
ompare  
Paraph.

H A P.

A.D. 67. and truly our fellowship is with the Father, and with his Son Jesus Christ.

\* See John i. the Demonstrations of our Senses can give a Thing \*.  
10—14. These we deliver to you as Articles, the Belief whereof is the fundamental Condition of your sharing with us in the happy Privileges of being the Church and Children of God the Father, through Christ his Son; and of enjoying the future and eternal Felicity promised in his Gospel.

4 And these things write we unto you, that your joy may be full.

fulness, and undaunted Vigour, persevere in the Profession of them, against all the Malice and Insinuations of these Corrupt Teachers.

5 This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

|| See the Pref. §. 3. 5 & 6. Now, as to the Doctrines of the Christian Religion, the Main Purpose, and Sum Total of them is this, viz. That as God is a Being absolutely Holy and Perfect in Goodness, the only Original of Truth and Righteousness, without the least possible Mixture of Moral Impurity; the absolute Condition of Mens enjoying his Favour, or of expecting Happiness from Him is, the Imitation of these his Moral Perfections. And consequently, for any People to profess themselves Members of his Church, while they indulge themselves in such Instances of Lewdness and Immorality (as do the False Teachers || of these Times) is to act in direct Contradiction both to his Divine Nature and Revelation.

7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin

before the Face of the whole Jewish Nation, and of us the Apostles in particular, with the utmost Evidences that a distinct Knowledge, and all

the truth  
8 If  
fins, he  
just to  
fins, a  
us fro  
teousne  
10  
we ha  
we ma  
and h  
in us.  
suppo  
bring  
matio  
the D  
The /  
Un  
Ch  
led  
sen  
the  
Th  
Re  
con  
tic  
ca  
ag  
M  
thing

4. My Aim therefore is, that by giving you a repeated Assurance, and full Satisfaction in these important Truths, you may, with perfect Clear-

fulness, and undaunted Vigour, persevere in the Profession of them, against all the Malice and Insinuations of these Corrupt Teachers.

7. That, therefore, the Favour of God, and the Privilege of being Members of his True Church, by the full Pardon of our past Sins, procured for us by the Death and Sufferings of his Son Jesus Christ, runs upon this same Condition, of endeavouring,

vouring, as much as in us lies, to conform our Tempers *A.D. 67.*  
and Practice to this Divine Pattern and Example.

8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

10 If we say that we have not sinned, we make him a liar, and his word is not in us.  
8, 9 & 10. So that, for any Christian to embrace that Notion of the Jewish Zealots and Heretics, That mere External Profession, and barely joining one's self to the True Religion, renders a Man Pure and Acceptable to God, whatever his Dispositions and Practices be, and that there is really no such thing as Sin and Guilt in the World ; at least, none amongst their Party ; is to put the most fatal Delusion upon himself, by giving God the Lye, and Contradicting the Nature of the Gospel-Religion ; which supposes Men to be Sinners, and is principally designed to bring them to the Humble Confession and Sincere Reformation of every Wicked Practice ; and so to depend upon the Divine Promise for perfect Pardon and Salvation.



## C H A P. II.

### The C O N T E N T S.

*The same Argument continued to Verse 8. The Virulent and Uncharitable Temper of the Jewish Zealots and Heretical Christians Condemned. Christian Love and Charity called a New Commandment, and why? This Virtue an Essential Property of a true Christian. A Warning against the prevalent Love of Temporal Greatness and Pleasures. The Jewish Dispensation is at an end, and the Christian Religion succeeds it its Place. Antichrist was foretold to come among Christians. The Jewish Zealots, and Heretical Christians in St John's Time are, in some Sense, called Antichrists. The first Original of them. Cautions against their Errors.*

M Y little chil-  
dren, these things write I unto you,  
1 & 2. M Y Purpose then is to  
arm you against the Vicious Principles † of these Men. ¶ Chapt. i.  
Indulge 5, 6—10.

A.D. 67. you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

The Merits of whose *Sufferings*, and Power of whose *Intercession*, is not confined to the Believers of the *Jewish* Nation (as their *Zealots* vainly imagine) but Extends itself to all Sincere Christians, of what Denomination foever.

3 And hereby we do know that we know him, if we keep his commandments.

4 He that faith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

5 But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

6 He that faith he abideth in him, ought himself also so to walk, even as he walked.

Indulge your selves in no Instance of gross and habitual Sin: And you may, then, whether *Jewish* or *Gentile* Christians, depend, that both your past Transgressions, and all the future Failings of your Lives, committed by Human Frailty, Ignorance, or Surprize, shall, upon your true Repentance, be fully pardoned, by the Intercession of *Jesus Christ*, our Great Advocate with *God the Father*:

3, 4, 5 & 6. Look therefore upon a Careful Obedience to the Moral Commands of the Gospel, as the best and surest Character of a true *Christian* \*. To imitate the Life, and follow the Example of *Christ*, was the Grand Design of our Call to his Religion. This is truly to love God, and to be beloved of Him. To pretend to be his *People*, and yet live contrary to the Moral and plainest Perfections of his *Nature*, is, to pretend to perfect Contradictions.

7. In

---

\* The common Reader may observe here, once for all, that these Phrases, *To know God, to be in Him, to love God, to be in Christ, to abide in Him, to know the Truth, to be Born of God, or Christ, &c.* are so many Expressions to signify Mens being True *Christians*.

7 Br  
\* no n  
ment w  
an old  
which  
the be  
old co  
the wo  
have h  
beginn

of, an  
False ?

8 A  
comm  
unto yo  
‡ is tru  
you: be  
ness is  
true lig

nary i  
portio  
† Nov  
quent  
Duty,  
called

9 H  
is in  
hate th  
in dar  
til no

\* V  
to refu  
Conne  
such a  
as Ch  
Religi  
  
† P  
true i  
Exam  
a pecu

. II.  
ce of  
you  
Gen-  
both  
ll the  
com-  
ance,  
true  
l, by  
, our  
ther:  
se In-  
ewish  
s itself  
ver.  
  
e upon  
Moral  
as the  
a true  
Life,  
Christ,  
Call to  
to love  
Him.  
le, and  
ral and  
Nature,  
Contra-  
  
also so to

## Ch. II. 1 Epistle General of St JOHN.

369

7 Brethren, I write  
\* no new command-  
ment unto you, but  
an old commandment  
which ye had from  
the beginning: the  
old commandment is  
the word which ye  
have heard from the  
beginning.

of, and secure you  
False Teachers.

8 Again, a new  
commandment I write  
unto you, which thing  
‡ is true in him and in  
you: because the dark-  
ness is past, and the  
true light now shineth.  
  
nary manner of other People, but with an Affection pro-  
portionable to That wherewith Christ || bath loved Us. || See and  
compare John xiii. 15—34, 35.

9 He that faith he  
is in the light, and  
hateth his brother, is  
in darkness, even un-  
til now.

10 He

7. In thus pressing you to the A.D. 67.  
Observance of this great Point, in  
\* General, I propose nothing New  
to you, nothing but what you must  
needs know to be the main Purpose  
of your Christianity. Nothing but  
what Christ our Master has taught  
us, in his own express Words, John  
xiv: 21, 23.—xv. 10. And my Bu-  
fulness Now is, only to remind you  
in it, against the Suggestions of your

8: Orily let me remind you, that  
Our Duty of Love and Charity to  
our Fellow-Christians, hath some-  
thing both in the Degree of it, and  
the Obligation to it, Peculiar to the  
Christian Religion. Christians are to  
love each other, not after the ordi-  
nary manner of other People, but with an Affection pro-  
portionable to That wherewith Christ || bath loved Us. || See and  
compare John xiii. 15—34, 35.

9, 10 & 11. Wherefore, 'tis an  
Effect of the most malicious Preju-  
dice and stupid Ignorance of plain  
Truth, for any Man to profess him-  
self a true Disciple of Christ, while  
B b he

\* Ver. 7. No New Commandment. Which being understood  
to refer to the foregoing Discourse, makes the clearest Sense and  
Connexion. Or else thus; The Duty of Love was not New to  
such as knew it to be enjoined by Christ himself; but only  
as Christianity has raised that Duty Higher than any Other  
Religion.

† Which thing (i. e. the Newness of the Commandment) is  
true in Him and in you. In Him, as having set us a Peculiar  
Example: And in us Christians, as having from that Example  
a peculiar Obligation to it.

A.D. 67.

¶ See the  
Pref. §. 3.

10 He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.

11 But he that hateth his brother, is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

12 I write unto you, little children, because your sins are forgiven you for his names sake.

13 I write unto you, fathers, because ye have known him that is from the beginning, I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.

14 I have written unto you, fathers, because ye have known him *that is* from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

be drawn from them by the false Teachers.

he harbours Revengeful Thoughts ||, and Uncharitable Principles toward other *Men*. On the contrary, a kind Behaviour, and tender Disposition toward all our *Brethren*, is one of the best Instances of *Christian* Perfection, and secures us from all the Scandal and Mischievous Effects of a Censorious and Persecuting Temper.

12, 13 & 14. The Cautions I here give you, ought to be equally regarded by all *Degrees* of Christian Professors. The *New Converts*, and *Younger Christians* are to consider themselves as newly put into a State of Salvation, the Pardon of Sin, and the Favour of God, through *Jesus Christ*; and endeavour to confirm themselves in it, by the careful Practice of true Christian Virtue. Such as are come to more *Maturity* in their *Profession*, and are in the Strength and Vigour of their *Age*, have a great Advantage, and ought to employ the utmost of that Vigour in resisting the utmost Temptations of the *Devil*, and perfecting their Conquest over him, and all his wicked Instruments. And the *Aged Christians* cannot but have so clear a Knowledge of God, and the Revelation of his Will by *Jesus Christ*, during the long Season from their first Conversion, that it would be utterly inexcusable for *them* to be wanting in these *Essential Duties*, or

15, & 16. To

15 Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.

16 For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

17 And the world passeth away, and the lust thereof: but he that doth the will of God, abideth forever.

Practice of *Christian Virtue* is, what will for ever continue with, and be a Blessing and an Ornament to you.

18 Little children, it is the last time, and as ye have heard that Antichrist shall come, even now are there many Anti-christs, whereby we know that it is the last time.

that would be brought into the Christian Church, by Men of *Temporal*, and Secular Designs; so what you see of it fulfilled already, in the Practices of the *Jewish Zealots* and *Heretical Teachers* crept into the Church, is sufficient to convince you of the Truth of these Prophecies, to confirm you in your *Christianity*, and secure you from their dangerous Infection.

15 & 16. To proceed then: Endeavour to wean your Affections from all immoderate Desires of the Pleasures, Riches, Dignities, and Pheriments of this World. Shew no sinful Compliance to attain them; love them not in any higher Degree, than to be ready to part with any of them, for the Sake of *Christ* and his Religion. For all such immoderate Affections of Temporal Things, are utterly inconsistent with the Love of God and true Religion.

17. And, it should serve to cure you of all such Love for the greatest Pleasures of this kind, to consider how fading, unsatisfactory and short they are. Whereas the habitual Practice of *Christian Virtue* is, what will for ever continue with, and be a Blessing and an Ornament to you.

18. My dear Christians, the *Jewish Dispensation* is now past, and the *Christian Religion* succeeds in it's Place; the Religion that is to take place in the *last Age*, or *latter Days* of the World, as the ancient *Prophets* foretold: And as our Saviour himself, and we his Apostles have foretold you of *Great Corruptions* \*

\* See the Pref. §. 4. and the Pref. to 1 *Theſſ* §. 4. with 2 *Theſſ* Chap. ii.

A.D. 67.

|| See Acts  
xv. 1—24.  
Gal. ii. 4.  
2 Cor. xi.  
13.

19 They went out from us, but they were not of us: for if they had been of us, they would no doubt have continued with us: but *they went out*, that they might be made manifest\*, that, they were † not all of us.

20 But ye have an unction from the holy One, and ye know all things.

Privileges of your Religion, and so confirmed in it by the Gifts and Endowments of the *Holy Ghost*, as not to be in much danger of being perverted by them.

21 I have not written unto you, because ye know not the truth: but because ye know it, and that no lie is of the truth.

22 Who is a liar, but he that denieth that Jesus is the Christ? he is Anti-christ

|| See v. 18.  
and the  
Pref. §. 4.

19. The first Broachers of these lewd Errors, pretended to come with a Commission from the College of Apostles at *Jerusalem* ||, to preach up the Necessity of *Circumcision* and the *Ceremonial Law* to Christian Believers. And *Simon Magus* himself pretended to be a *Christian*, and was Baptized. (*Acts viii. 13.*) Had these Men been indeed true *Christians*, they could never have been so audacious, as to have forged a Commission from *Us*, but would have continued to preach the same Doctrine with us. In like manner, had *Simon* and his Followers been sincere, they would still have followed the *Apostles* of Christ: And therefore, by presuming in so foul a Manner, to do quite contrary, 'tis but too plain they were never *true Believers* at all \*.

20. But however specious their Pretences may now be, I hope You are so fully instructed in the great Truths, so sensible of the noble † Privileges of your Religion, and so confirmed in it by the Gifts and Endowments of the *Holy Ghost*, as not to be in much danger of being perverted by them.

21. And therefore I now represent the Case to you, to let you see how great a Sin it would be in *You*, ever to hearken to People so full of Impudence and Falshood.

22 & 23. 'Tis true indeed, the Corruption of the *Christian* Faith is not yet come to its Height: The *Great Antichrist* || is not yet come: But

\* That they might be made manifest; ἵνα φαερωθῶσιν; So that they appear.

† Not all of us, οὐτὶς εἰσι τάπεις; That none of them were of us. So ἐν ἀντα σάρκη, is, No Flesh, Matth. xxiv. 22. Mark xiii. 20.

christ that denieth the Father and the Son.

23 Whoever denieth the Son, the same hath not the Father: but he that acknowledgeth the Son, bath the Father also.

But nothing can be more like him, A.D. 67.  
nor more truly deserve to be branded with his Titles and Characters, than these turbulent Zealots of the Jewish Faction, some of which, against all the Divine Evidences given them, flatly deny Christ to be the true Messiah; and the rest maintain and impose such Principles as utterly destroy the Design of his Religion: For they affirm, that Jesus, who suffered upon the Cross, was a mere Man, not Christ the Word and Son of God; which is as much as in Effect to deny Christ Himself, and consequently God the Father that sent him. (See the Pref. §. 3.)

24 Let that therefore abide in you, which ye have heard from the beginning: if that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.

25 And this is the promise that he hath promised us, even eternal life.

26 These things have I written unto you, concerning them that seduce you.

27 But the anointing \* which ye have received of him, abideth in you, and ye need not that any man teach you: But, as the same anointing teacheth you of all

things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

24 & 25. Wherefore endeavour to secure your Interest in God through Christ, by adhering firmly to the Doctrines of Christianity, as at first taught to us by Christ himself, and by us to You. Remember the Great Gospel Promise of Eternal Life and Happiness is to be enjoyed only upon this Condition.

26 & 27. I remind you of these things (as I said, Ver. 20 and 21.) to arm you the more strongly against the Errors spread amongst you; but assuring my self the deep Sense you have of the great Truths and noble \* Blessings of your Profession, will effectually prevent you from being imposed upon by such palpable Deceits.

B b 3

28. And

---

\* Ver. 27. *The Anointing.* See Verse 20.

A.D. 67.  
 || Ver. 24.

28 And now, little children, abide in him, that when he shall appear, we may have confidence, and not be ashamed before him at his coming.

29 If ye know that he is righteous, ye know that every one that doth righteousness is born of him.

29 If ye know that he is righteous, ye know that every one that doth righteousness is born of him.

28. And therefore again || I entreat you, dear Disciples, not to forfeit the Glories you are to partake of, at the great Day of Christ's Judgment, by suffering your selves to be misled into any sinful Courses.

29. For, as surely as perfect Holiness and Purity is the Nature of God, so certain is it that they, and none but they, who by mortifying their corrupt Passions, strive to imitate him, in the Practice of true Virtue, shall be accounted his true Servants, and eternally rewarded as such.



### C H A P. III.

#### The C O N T E N T S.

*The great Privilege of Christianity. Conformity to the Moral Perfections of the Divine Nature, is our Duty here, and will be our Happiness hereafter. Moral Obedience is therefore the most essential Mark of a true Christian. Immorality denotes a wicked Man, be his Profession what it will. Charity is one of the special Instances of Christian Morality. An obedient Christian has the undoubted Testimony of his own Conscience, confirmed by the Gifts of the Holy Spirit, that he is acceptable to God as a true Disciple of Jesus Christ.*

1 Chap. ii.  
27, 28, 29.

**B**ehold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God! therefore the world knoweth us not, because it knew him not.

**I.** I Have been † exhorting you to secure to your selves the Privileges of your Christianity, by the careful Practice of it's Commands.

A Thing you cannot fail to do, would you seriously consider how noble and valuable a Blessing it is to be made the Children of God, Members of his Church, and Imitators of his Divine Excellencies. No Wonder therefore the Generality

Ch.

Gene  
tion e  
sions  
we ar

2 B  
we th  
and i  
appea  
be :  
that w  
pear,  
him :  
him a

Reser  
nes.

3  
that  
in hi  
self, e  
Hum  
Pract

4 V  
mitte  
seth a  
fin is  
of the

5  
that h  
to tak  
and i

indu  
ver  
was  
Powe

6  
deth  
not :  
neth,  
him,

. II.  
treat  
perfei  
f, at  
ent,  
sifled

Ho  
e of  
and  
yng  
imi  
ount-

232

o the  
Duty  
Obe  
Chri  
Pro  
ances  
e un  
y the  
l as a

ou to  
Pri  
y the  
ands.  
do,  
how  
it is  
God,  
mita  
re the  
rality

### Ch. III. 1 Epistle General of St John.

375

Generality of Mankind should have so despicable a No- A.D. 67.  
tion of us *Christians*, while they have so little Apprehensions of the Nature and Will of that *God*, whose Servants we are.

2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know, that when he shall appear, we shall be like him: for we shall see him as he is.

Resemblance of him, wherein our Perfection and Happiness chiefly consists.

3 And every man that hath this hope in him purifieth himself, even as he is pure.

Human Infirmitie will permit, to imitate *God*, by the Practice of *Christian* Virtue in this Life.

4 Whosoever committeth sin, transgresseth also the law: for sin is the transgression of the law.

5 And ye know that he was manifested to take away our sins, and in him is no sin.

indulge any known and gross Sin, is to act against the very Purpose of *Christ's* Coming into the World, which was nothing else but to free us of the Guilt, Habit, and Power of Sin.

6 Whosoever abideth in him, sinneth not: whosoever sinneth, hath not seen him, neither known him.

7 Little

2. Mean while, let us duly esteem the Happiness proposed to us. And, though the future Perfection of it be such as surpasses the Reach of Human Conception, yet thus much in general, is plain and satisfactory to us, that by arriving to a clearer Knowledge of his Divine Nature, we shall be exalted to that delightful

3. And, if this be our expected Enjoyment, all that hope for it, must begin, now to lay a Foundation for it, by striving, as far as

Human Infirmitie will permit, to imitate *God*, by the Practice of *Christian* Virtue in this Life.

4 & 5. Wherefore 'tis most evident, that the wilful and habitual Practice of those Vices now so much encouraged by the *Heretical Teachers*, is perfectly destructive of the End of our *Christianity*. He that deliberately breaks the Divine Law, defeats the very Means and Methods of resembling the Divine Nature. And to

indulge any known and gross Sin, is to act against the very Purpose of *Christ's* Coming into the World, which was nothing else but to free us of the Guilt, Habit, and Power of Sin.

6, 7 & 8. And be not imposed upon by the loudest Boasts, and most specious Pretences, of these wicked Men. The Pretences they make to higher and deeper Knowledge of *God* than all others. A good *Christian* and

A.D. 67. 7 Little children, let no man deceive you : he that doth righteousness, *is* righteous, even as he is righteous.

8 He that committeth sin, is of the devil : for the devil finneth from the beginning : for this purpose the Son of God was manifested, that he might destroy the works of the devil.

9 Whosoever is born of God, doth not commit sin : for his seed remaineth in him, and he cannot sin, because he is born of God.

10 In this thechildren of God are manifest, and the children of the devil : whosoever doth not righteousness, is not of God, neither he that loveth not his brother.

¶ See Chap.  
ii. 8, &c.

11 For this is the message that ye heard from the beginning, that we should love one another.

12 Not as Cain, *who* was of that wicked one, and slew his brother : and wherefore slew he him ? because his own works were evil, and his brothers righteous.

13 Marvel

and a lewd *Liver*, are direct Contradictions. And, as *Purity* of Life is the Mark of God's Children, so does a *vicious* Course demonstrate a Man to be a Servant of the *Devil*, the first Author of all Wickedness ; and is a manifest abetting of his impious Power and Contrivance, which *Christ*, the Son of God, came into the World on purpose to counter-mine and destroy.

9 & 10. In fine, while a Man preserves his *Christian* Principle, and answers the Character of a true Member of God's Church, he can never be guilty of *deliberate* and *habitual* Vice. Make it therefore a sure Test to whom a Man belongs, in whose Service he is listed, and from whom he must expect his Wages ; whether of God, or the Devil, by the good or wicked Practices of his *Life*, by his Behaviour towards God, and towards his *Brethren*.

11. His *Brethren*, I say, or the Doctrine of *Christ* ¶ and all his *Apostles*, do most plainly shew Christian *Charity* to be the *peculiar* Virtue of our Religion.

12 & 13. You know what it was that provoked that wicked Creature *Cain* to murder his own Brother, viz. the Antipathy of a *Vicious* to a *Religious* Temper. So it is with you now, the Generality of the corrupted World hate you upon the *same* Principle,

13  
brethren  
hate y

14  
we ha  
death  
cause v  
thren  
not hi  
deth i

15  
teth h  
murde  
know  
derer l  
abidin  
the o  
and c  
vation

16  
we the  
because  
his li  
we ou  
our li  
thren.

to bea  
Lives  
Churc  
them

17  
this w  
feeth  
need,

\* v  
Word  
eywai  
i.e.  
Life f

13 Marvel not, my brethren, if the world hate you.

14 We know that we have passed from death unto life, because we love the brethren : he that loveth not his brother abideth in death.

15 Whosoever hateth his brother, is a murderer, and ye know that no murderer hath eternal life abiding in him. the outward Actions only to be no less than Murderers, and consequently void of all true Hopes of Eternal Salvation.

16 Hereby perceive we the love of God\*, because he laid down his life for us : and we ought to lay down our lives for the brethren.

to bear and forbear, Lives, whenever the Religion of Christ, the Good of his Church, and the Welfare of their Christian Brethren, calls them to it.

17 But who hath this world's good, and feeth his brother have need, and shutteth up his

ciple, and because the Purity of your A.D. 67. Lives are a standing Reproach upon their Impieties, and you ought the less to be surprized at it.

14 & 15. Bear it therefore patiently, since the Charitable Disposition that possesses you, is so sure a Mark of your being true Disciples of Christ, and entitled to the future Happiness promised in his Gospel. As, on the contrary, the spightful and malicious Temper of those Zealots demonstrates them to be in an unregenerate State ; nay, in the Eye of God, (who judges by the inward Principle of the Heart, and not by

16. When you consider that amazing Instance of Divine Love, in the Death of \* Christ, for the Redemption of Mankind, you cannot think it too much, that, in Imitation of so wondrous an Example, Christians should be obliged, not only but to be ready to offer their own

17. How infinitely short of this Love then, nay, how contrary to this Divine Pattern are those Men, who, while they have Power and Ability

---

\* Ver. 16. *Hereby perceive we the Love [of God]*. Note, The Words [of God] are not in the Greek : The Text is, ἐν τέλος ἐγνώκαμεν τὸν αὐτὸν — *Hereby we have experienced Love, i.e. the greatest Love, because He, i. e. Christ, laid down his Life for us.*

A.D. 67. his bowels of compassion from him, how dwelleth the love of God in him ?

18 My little children, let us not love in word, neither in tongue, but in deed, and in truth.

19 And hereby we know that we are of the truth, and shall assure our hearts before him.

20 For if our heart condemn us, God is greater than our heart, and knoweth all things.

21 Beloved, if our heart condemn us not, then have we confidence towards God.

Moral Duty, must be assured, that God, who knows him better than he does himself, cannot fail to be his more severe Judge and Revenger.

22 And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

23 And this is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.

24 And

Ability to do Good, remain unmoved at the Wants of their Fellow Christians?

18. Remember, dear Brethren, the Charity of a Christian Disciple is not to express itself in fair Pretenices, and kind Speeches, but in Actions of Bounty and Liberality.

19, 20 & 21. This will shew us to be Christians indeed, and while the impartial Testimony, and inward Sense of our own Consciences, assures us of the sincere Performance of our Duty; we may safely conclude, that God, the Searcher of Hearts, and Standard of all Truth, will approve of, and reward us. And, on the contrary, whoever, by the clear Conviction of his own Mind, knows and feels himself to be a Hypocritical Transgressor of his

22. This Sincerity will warrant our perfect Dependance upon God, and the Sense of having done our Duty, to the best of our Power, fully secures us, that all our Christian Prayers shall be answered in the most seasonable Time, and in the best Manner.

23 & 24. For, in short, true Faith in the Doctrine of Christ, and true Charity to Mankind, especially to our Christian Brethren, is the Sum total of our Duty. And you, that have already duly performed it, have a sufficient Pledge

and

24  
keepeth  
ments,  
him, an  
and he  
that he

3000

A Can  
ratio  
hort  
Ba

B E  
buttry  
ther th  
because  
proph  
into th

Mirac  
all st  
Forg  
exam  
upon

2 E  
the f  
Every  
fesseti  
Chris  
fieh  
3 4  
that

\*

He

24 And he that keepeth his commandments, dwelleth in him, and he in him: and hereby we know that he abideth in us, by the Spirit which he hath given us. and Earnest of your Acceptance with A.D. 67. God, as true Disciples of Christ, by the Gifts and Graces of his Holy Spirit conferred upon you.



## C H A P. IV.

## The C O N T E N T S.

*A Caution against false Prophets and Pretenders to Inspiration. The Rule whereby to judge of them. The Exhortation to Love and Charity renewed, as the proper Badge and Token of a true Christian.*

B Eloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

Miracles, among the *Heretical Teachers* of these Times, all striving to gain Belief, by Diabolical Delusions and Forgeries; that it highly concerns you to look well, and examine them thoroughly to prevent your being imposed upon.

2 Hereby know ye the spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh, is of God.

3 And every spirit that confesseth \* not that

1. T HE Time being now come, wherein the Jews expect the Appearance of their *Messiah*, according to the Scripture Prophecies; there are so many *Impostors*, that set themselves up for *Christ*s, and so many Pretenders to Inspiration and

Miracles, among the *Heretical Teachers* of these Times, all striving to gain Belief, by Diabolical Delusions and Forgeries; that it highly concerns you to look well, and examine them thoroughly to prevent your being imposed upon.

2 & 3. Now, you have a safe Rule, whereby to judge of all Pretences to *Prophecy*, *Miracles*, or *Inspiration* of any kind. Your *Christian Religion*, both as to the Life, Doctrine, and Death, &c. of *Christ*, being, in so ample and unexceptionable a manner, confirmed by *God*; you

---

\* Ver. 3. Confesseth not that Jesus Christ is come in the Flesh, He points at Cerinthus. See the Pref. §. 3.

A.D. 67. that Jesus Christ\* is come in the flesh, is not of God: and this is that spirit of anti-christ, whereof you have heard that it should come, and even now already is it in the world.

you ought to conclude, that, whatever Jewish or Heretical Pretender sets up against the Great Truth of the Incarnation of Jesus Christ\*, denying him to be the true Messiah ‡, or saying, that our Jesus is not the real and very Christ, the Word and Son of God; let him pretend to what Gifts and Miracles he will, to confirm it by, is an Impostor, acting by Diabolical Delusions and Conjurations; and one of those very Antichrists and False Prophets, the Forerunners of the Great Antichrist foretold by Christ and the Apostles. On the contrary, whatever Christian works any Miracles in Confirmation of the true Articles of our Faith, so uncontestedly established before-hand, must be thought to perform them by the Spirit of God; it being impossible to conceive, the Devil would lend his Power toward supporting a Religion so opposite and destructive to his Own Kingdom; or, that Christ should give the Power of His Spirit to such as embrace not His True Faith ||.

|| See and compare

2 Cor. xiii. 3.

4 Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.

these Worldly-minded Impostors can pretend to, in Favour of their False Doctrines.

5 They are of the world; therefore speak they of the world, and the world heareth them.

6 We

4. Thus, the Powers of the Holy Ghost displayed by Christ, conferred on us his Apostles, and residing yet upon many Members of your several Churches, give Testimony to Your Religion, far superior to what

5 & 6. You cannot but perceive too, an Essential Mark of Distinction between These, and a truly Christian Prophet: The One have no other Views but of Temporal Power, Greatness,

‡ That Jesus Christ is come in the Flesh: Or thus, Ἰνοῦσθι Χριστὸς ἐν σαρκὶ ἐληλυθότα, That Jesus is the Christ come in the Flesh. Dr Mill says many Copies read it ὁ λαός τὸν Ἰησοῦν which dissolveth Jesus. Of which see the Notes on §. 3. of the Pref. to this Epistle.

what-  
etender  
truth of  
\*, de-  
ssiah ‡,  
not the  
ord and  
to what  
o con-  
elusions  
ists and  
ntichrist  
ntrary,  
rmation  
ly esta-  
hem by  
ive, the  
Religion  
or, that  
n as em-

the Holy  
confer-  
residing  
of your  
mony to  
to what  
n Favour

perceive  
instinct  
*Christian*  
no other  
Power,  
Greatness,

in our Xpt-  
me in the  
or 'Ings',  
3. of the

6 We are of God : he that knoweth God, heareth us ; he that is not of God, heareth not us. Hereby know we the spirit of truth, and the spirit of error.

and the Love of true *Virtue* ; and must be approved of, by all that have a just Relish of God, and true Goodness ; as, on the contrary, 'tis no wonder to see the False Teachers of these Times followed and thronged by the Majority that are of the same Temper with themselves \*.

7 Beloved, let us love one another : for love is of God ; and every one that loveth is born of God, and knoweth God.

8 He that loveth not, knoweth not God ; for God is love.

Him, and most plainly shew we are none of His.

9 In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him.

10 Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

11 Beloved, if God so loved us, we ought also to love one another.

Welfare of all those whom God was pleased to set so high a Value on ; and to demonstrate the Sense we have of

Greatness and Dominion ; no other A.D.67.

Notions of *Christ* but that of a Temporal *Monarch*, to raise and aggrandize the *Jewish* Nation, by the Spoil and Destruction of the rest of *Mankind*. Whereas a true *Christian* is actuated by the Hope of *Spiritual Good*,

\* See and  
compare  
John vi. 45.  
& viii. 47.

7 & 8. As therefore, *We* justly pretend to be the true Children of God, let it be our special Care to give a Proof of it, by the Imitation of his peculiar Attribute of *Love* and *Mercy*, so abundantly displayed to all Mankind, and to us *Christians* in particular ; without which, we fail of the chiefest Instance of resembling

9 & 10. That *Act* of Divine Love in procuring the Pardon and Salvation of a sinful World, by sending the very *Son of God* to become *Man* for our Sakes, has this Consideration, to magnify it beyond all Comparison, that it began on *God's Part*, was Voluntary and Free, without the least Merit or Obligation on *Our Part* to incline him to it.

11. And surely such an unparalleled Instance of *Heavenly Compassion* to *Sinful Creatures*, ought to make *Us* express the tenderest Regard to the

of

A.D. 67. of it, by shewing *Mercy*, even to such as least deserve it at our Hands.

12 No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

13 Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

the strongest and most immediate Impressions. So that, if you do not perform the *Easier*, 'tis not to be imagined you should discharge the more *Difficult* Part of this Duty: The *One*, therefore, is the proper Test of the *Other*. We shew whose Children we truly are, by the Likenesses of our Dispositions; and God, accordingly, confirms us for his own, by the Gifts and Graces of his *Holy Spirit* bestowed upon us.

14 And we have seen, and do testify, that the Father sent the Son to be the Saviour of the world.

15 Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

*sent into the World, for the Redemption of Mankind by his Death and Sufferings.* An Article most Essentially necessary to be embraced by every *Christian*; and whoever denies it, deserves not that Character, nor is entitled to any

|| See Chap. i. Privileges of God's true Church ||.

<sup>1, 2, 3, and</sup>  
here Ver. 2,  
<sup>3.</sup>

16 And we have known and believed the love that God hath to us. God is love; and he that dwelleth in

12 & 13. 'Tis not enough to say, you love God, in Return for his Love to you, unless you give Evidence of it by your Charity to your Fellow *Christians*. God himself is not the Object of your *Senses*, and can affect your Thoughts no Way, but by laborious and raised Meditations; whereas your Fellow *Christians*, their Wants and Miseries strike your very *Senses*, and move you, by

fear in  
feel in  
fear:  
hath t  
feareth  
perfec

14 & 15. And by the Extraordinary and Miraculous Powers of this *Holy Spirit* are we qualified to demonstrate, and have beyond all Exception Evidenced the Truth of those *Facts*, whereof we *Apophles* were Eye-Witnesses, viz. *That Jesus is the true Messiah, the very Son of God, the Word, the Christ, who was with the Father, and actually*

19  
becau  
us.  
stanc

20  
I love  
teth h  
a liar  
veth  
whom  
how  
whom  
seen ?

16 & 17. By firmly adhering to this Fundamental Truth of his Religion, and by the Practice of that Love and Charity, so especially enjoined in it, and which is the principial

Ch. I.

in love  
God, a

17  
love i  
that w  
boldne  
of judg  
as he i  
this w

ly exp  
Great

18  
fear in  
feel in  
fear:  
hath t  
feareth  
perfec

Man  
cy, T  
or, th  
perfor

19  
becau  
us.

stanc

20  
I love  
teth h  
a liar  
veth  
whom  
how  
whom  
seen ?

\*  
Conf  
Verde

to say,  
for his  
Evi-  
to your  
self is  
es, and  
o Way,  
Medita-  
Chri-

es strike  
you, by  
So that,  
nagined  
Duty:  
r. We  
enes of  
us for  
pirit be-

traordi-  
of this  
to de-  
all Ex-  
Truth of  
*Apostles*  
That Je-  
very Son  
ift, who  
actually  
ed by his  
ly neces-  
ever de-  
ed to any

ering to  
his Re-  
e of that  
cially en-  
the princi-  
pal

in love, dwelleth in  
God, and God in him.

17 Herein is our  
love made perfect,  
that we may have  
boldness in the day  
of judgment: because  
as he is, so are we in  
this world.

ly expect the Glorious Reward he has promised at the Great Day of final Judgment.

18 There is \* no  
fear in love; but per-  
fect love casteth out  
fear: because fear  
hath torment: he that  
feareth, is not made  
perfect in love.

Man has not a due and grateful Apprehension of the Mer-  
cy, Truth, and Love of God, through Christ, to us; or, that he is not truly Conscious of his having sincerely performed the Duties of his Profession.

19 We love him,  
because he first loved  
us.

19. Infinite Reason have we to  
Love, Trust, and Depend upon  
Him, that has given us such an In-  
stance of Love to us and all Mankind.

20 If a man say,  
I love God, and hat-  
eth his brother, he is  
a liar; for he that lov-  
eth not his brother  
whom he hath seen,  
how can he love God  
whom he hath not  
seen?

21 And

20 & 21. Only remember again,  
that we must testify our Regards  
to God by Charity and Compassion  
to our Brethren. Not only the ex-  
presa Command of Christ, but the  
very Reason of the Thing requires it.  
For, as I said (Ver. 12.) if we love  
not them, whose Persons and Wants  
strike and affect our Senses, we can  
hardly

---

\* No Fear in Love. Fear, here seems, in the most natural Construction, to stand opposed to Boldness, in the foregoing Verse.

A.D. 67.

**21** And this commandment have we from him, that he who loveth God, love his brother also.

hardly be supposed to be carried with much Affection to *Him*, with whom we cannot converse, but at a Distance; who is neither the Object of our *Senses*, nor within the Compass of our *Charity*.



## C H A P. V.

## The C O N T E N T S.

*The Argument of Chap. iv. 1, 2, 3, &c. resumed; viz. The Certainty of Jesus being the Messiah and Saviour of Mankind; and that the Truth and Sincerity of Man's Profession is to be judged of by their Belief of it, and the good Effect it has upon their Tempers and Practices. The Divine Evidences of this Great Article. The Witnesses in Heaven, and on Earth. The Unexceptionableness of this Argument, especially to the Jews. The Belief of it the indispensable Condition of future Happiness, and of the Acceptance of our Christian Prayers. The Sin unto Death, What? Directions what to do in that Case. True Christian Principles sufficient to keep any Man from such Sin. Christianity the true Religion, and utterly inconsistent with all Acts of Heathen Idolatry.*

\* Chap. iv.  
1, &c.

**W**Hoever believeth that Jesus is the Christ, is born of God, and every one that loveth him that begat, loveth him also that is begotten of him.

is in Effect to deny God the Father, that sent him into the World for that Purpose. And, on the contrary, sincerely to embrace the *One*, is to embrace the *Other*.

**I.** I Observed to you \* before, that the Truth of Christ's *Messiahship* was the Rule whereby you are to judge of Mens Pretences in Religious Matters. Keep then to that Rule, and be assured, that to deny Jesus to be the real Christ, the Son of God, and Saviour of Mankind,

2 & 3. And

Ch. 1

2 By  
that w  
dren o  
love G  
commu

3 F  
love o  
keep l  
ments a  
mandn  
grievo

4 F  
is bor  
comet  
and th  
that o  
world,

5 W  
overco  
but he  
that J  
of God

6 T  
came  
blood,  
Christ  
only,  
and bl  
the Sp  
eth w  
the Sp

at his  
Blood  
Side;

\* V  
when  
Argum  
Readin  
we lov  
accord

ol. II.  
ed with  
a whom  
a Di-  
bject of  
Compass



2 By this we know that we love the children of God, when we love God and keep his commandments \*.

3 For this is the love of God, that we keep his commandments; and his commandments are not grievous.

4 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, *even our faith*.

5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

6 This is he that came by water and blood, *even Jesus Christ*; not by water only, but by water and blood: and it is the Spirit that beareth witness, because the Spirit is truth.

at his Crucifixion †, when at the shedding of his Innocent <sup>The Blood</sup>, we saw both Water and Blood come out of his Side; the Sun was Darkned, the Earth Trembled, and

C c the

2 & 3. And withal, you must *A.D. 67.* never forget, that Charity to our Brethren is one principal \* Test of our being true Disciples of Christ; as 'tis a chief Instance of our Practical Obedience to his Commands, without which, all External Profession of Religion is insignificant, and mere Pretence; but with it, Christianity will prove the most pleasant and profitable Profession.

4 & 5. The Christian will, then, find his Faith in Jesus as the True Messiah, the Son of God, to answer it's true and intended Effects, viz. to set him above the Vanities and unlawful Pleasures of this World, make him despise it's Grandeur, conquer all it's Temptations, by filling him with Assurance of a better State: A Perfection too high for any but true Christians to arrive to.

6. Nor are the Effects and Influences of this \* great Truth more <sup>Ver. 14</sup> Excellent and Noble, than is the Ground and Foundation of it Strong and Certain. The Testimonies † <sup>Tbe Wate</sup> given him at his Baptism, when God, by a Voice from Heaven, declared Him to be his beloved Son, the Saviour of Mankind: The Miracles

\* Ver. 2. *By this we know that we love the Children of God, when we love God*—Note: The Context and the Apostle's Argument plainly shew, that these Words are transposed: The Reading should be, *By this we know that we love God—When we love the Children of God*. And I have paraphrased them accordingly.

A.D. 67. the Veil of the *Temple* was rent. The Signs || and Wonders done by *Him* and by *Others* in his *Name*, are all, || *The Spirit*: I say, Testimonies of the Authority of his *Person* and *Mission*, most unexceptionable, as being Evidences of that *Holy Spirit* that cannot deceive us.

7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

8 And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one.

Heaven there are Three Divine Persons, the *Father*, the *Son*, and the *Holy Spirit*; so do the Three forementioned \* *Testimonies* given of *Christ*, while he was upon *Earth*, concur in the full Demonstration of this great Truth: These Powers and Miracles of the *Holy Ghost* incontestably showing the *Father* to have *Sent* Him, and the *Son* to have actually *Come* into the *World*, for the Salvation of Mankind.

9 If we receive the witness of men, the witness of God is greater: \* for this is the witness of God, which he hath testified of his Son.

10 He that believeth on the Son of God, hath the witness in

7 & 8. In all Controversies about Human Affairs, the positive Testimonies of Two or Three Credible Witnesses is thought sufficient to determine the Truth in any *Court*: and the *Jews* allowed it by their own *Law* to be so. So that the Evidence of *Jesus being the True Messiah* and the very *Christ*, the *Word*, and *Son of God*, who died upon the *Cross*, is, according to their *Own* Notions, established beyond all Contradiction. For, as in

9. Now if Two or Three Credible (though yet fallible) *Men* are to be depended upon, when concurring and clear in their Evidence; how much more ought we to rely upon the *Testimony* \* of the Infallible *God*?

10. All sincere Believers cannot but reflect upon the Sufficiency of this *Testimony*, with the utmost Comfort

\* For this is the Witness of God — ὅτι αὐτὸν ἴστιν οὐ μαρτυρεῖ τὸ Θεόν. For Such, or of this Kind, is the Witness of God, viz. A *Threefold* *Testimony*, Ver. 6.

Ch. V  
in him  
believe  
hath m  
because  
not the  
God g

11  
record,  
given  
life: a  
his Son

12  
the Son  
and he  
the Son  
not life

13  
have I  
you th  
the na  
of God  
know  
eternal  
ye may  
name  
God.

14  
confide  
have i  
we ask

15  
know

16  
his br  
which  
death,  
and h  
life fo  
not on  
is a f  
I do  
shall l

in himself: he that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son.

Comfort \* and Satisfaction: Finding themselves continually confirming it, by the Gifts and Graces of <sup>A.D. 67.</sup> <sup>\* μαρτυ-</sup> that very Spirit, that in so ample a <sup>πλάνη εύ</sup> Manner, at first gave it. Whereas <sup>ειστρώ</sup> such Jews or Hereticks as deny it, do no less than give God the Lye.

11 And this is the record, that God hath given to us eternal life: and this life is his Son.

12 He that hath the Son, hath life; and he that hath not the Son of God, hath not life.

13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

14 And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us.

15 And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

16 If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.

11 & 12. So then, the Sum of our Christianity is this: That God has promised to, and provided eternal Happiness for good Men; and that the indispensable Condition of enjoying it, is a sincere Belief in Christ incarnate, and in his Religion, by all to whom it and its Evidences are fairly proposed.

13, 14 & 15. And accordingly, my Design in this Epistle was, to satisfy all such true Believers of the Safety of their future Condition; and to encourage them to a firm Perseverance in this Principle, upon a full Assurance that God will deny them nothing that is truly needful for them; but will, in due Time and Manner, answer all their Christian Prayers.

16. Before I conclude, I must advise you in one Particular more, relating to such Offenders amongst you as are struck with any extraordinary <sup>t See and compare Gal. vi. 1.</sup> <sup>†</sup> Sicknes as a Divine Punishment for any notorious Sins. Now, where the Offence is not of the most wilful and obstinate Kind, where, by <sup>23. Jam. v.</sup> <sup>14, 15.</sup> the Circumstance, you gather that

A.D. 67. the Punishment inflicted was not sent for his *Destruction*, but only to *awaken* the Person to a Sense of his *Miscarriage*, and you find him inclined to Repentance ; in such a Case, let the Christian *Ministers* attend upon him, interceding with God for him by earnest Prayer, which, upon his Repentance, shall avail for the Pardon of his Sin \* and for restoring him to Health again. But if you know the Person so afflicted to be struck from *Heaven*, for a *malicious, habitual, and incurable degree of scandalous Vice and Immorality*, or for wilful *Apostacy* from the *Christian Religion* ; in that Case, you have no Obligation to throw away your *Prayers* upon him ||, but may justly leave such a Man to the Justice of *God*, as one that has defeated all Methods of Repentance and Salvation †.

|| See Heb. vi.  
4, 5, 6,  
and x. 26,  
27.

† Numb.  
xxxv. 30,  
31. Deut.  
xvii. 2, 3,  
4, 5, and  
xiii. 5—9.  
10, 11.

17 All unrighteousness is sin : and there is a sin not unto death. 17. 'Tis true, every wilful Offence is sin : and fence against either God or our Neighbour, is a Breach of the Divine Law, and, in strict Justice, deserves Death. But as you know there were Degrees of Offences under the *Mosaical Law* ‡, some whereof were, while others were not, punished with immediate Death, but admitted of an Atonement by *Sacrifice* ; so in these Cases,

\* He (i. e. God) shall give him Life : Or, Life shall be given him, i. e. to the Sinner. The same *Hebraism* with that of Matth. i. 23. They shall call his Name Jesus, i. e. his Name shall be called.

† Ver. 16. I do not say that he shall pray for it ; i. e. That you are either not at all to pray for such a Person, or if you do, it cannot be with that Degree of Faith, and Assurance of Success, as in other Cases. See and Compare James v. 14, 15, 16, 17, 18. Moreover, 'tis possible, these first Christians might not have any certain and absolute Signs whereby to distinguish the *Sin unto Death* from other Sins that were *pardonable* ; or, the Distempers that were *Curable*, from such as were *Incurable*, by their *Prayers*. And then the Design of St John in these Words, I do not say that he shall pray for it, is to satisfy them, That, though every Instance of their Prayers were not equally effectual toward the Recovery of Sinners, yet the Promise in Ver. 14, 15, was still good ; none being exempted from it that had not /  
Sinned as to be doomed by Divine Justice to present Death for it. Of which they might be satisfied by the Effect of their Prayers.

Ch.

Case  
Rem  
Hop  
and18  
whole  
God  
he th  
God  
and touc19  
that  
and t  
lieth20  
that  
is co  
given  
stand  
know  
and  
that  
his S  
This  
and e21  
keep  
idols  
tatio  
Hea  
and  
from

II.  
Eion,  
scar-  
such  
, in-  
hich,  
Sin \*  
know  
for a  
s Vice  
christian  
throw  
e such  
ed all

1 Of-  
r our  
e Di-  
ustice,  
rees of  
were,  
Death,  
n these  
Cafes,

be given  
that of  
s Name  
e. That  
if you  
rance of  
14, 15,  
ns might  
stingish  
or, the  
able, by  
e Words,  
n, That,  
effectual  
14, 15,  
d not /  
uth for it,  
rayers.

## Ch. V. 1 Epistle General of St JOHN.

389

Cafes, under the *Gospel-Dispensation*, as long as there are A.D. 67. Remains of true Principles and Dispositions, and any Hope of Repentance, there is Hope of Recovery, and a Promise of Pardon.

18 We know that whosoever is born of God finneth not ; but he that is begotten of God, keepeth himself, and that wicked one toucheth him not.

18. In the mean time, no sincere and true *Christian* is, without his own great Default, in much Danger of falling into such a desperate *Degree* of Sin, or of wilful *Apostacy* from the Service of *Christ* to that of *Satan*.

19 And we know that we are of God, and the whole world lieth in wickedness.

20 And we know that the Son of God is come, and hath given us an understanding that we may know him that is true : and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.

21 Little children, keep your selves from idols. Amen.

21. Which, since he has so fully done, it would be utterly inexcusable in any *Christian*, by any Temptation or Example whatever, to be drawn into any Act of *Heathenish* and *Idolatrous* \* *Worship*, by forsaking so pure <sup>\* See the</sup> and holy a Profession. And may God preserve you ever <sup>Pref. §. 4.</sup> from it ! Amen.



A

PARAPHRASE  
ON THE  
*Second EPISTLE*  
OF  
St J O H N.

---

The PREFACE and CONTENTS.

To whom? §. I. **B**Y the Elect Lady, to whom this Epistle is directed, we may understand, either some particular Person of honourable Descent, a Friend, and (perhaps) Disciple of St John; or else some Christian Church; the Word Elect being so frequently used of the Jewish Church in the Old, of Christian Churches in the New Testament: and that of Children, to signify the Members of those Collective Bodies. The Salutation at the Close, from the Children of the Elect Sister, Ver. 13. seem, indeed, to bid most fairly for this latter Acceptation, as signifying a Sister-Church; as do also his speaking in the plural Number, Ver. 12. And, whereas the Church of Jerusalem was the Great Original from whence all they of the Circumcision at first received the Christian Doctrine, She, of all others, lays the best Claim to this Title of (*xupia*) the Mistress or Mother-Church; though other Learned Men think it probable to be meant of some Asian Church, and most likely that of Philadelphia. I will only add, That St John, in styling this Christian Church a Lady, follows the Language of the Old Scriptures. Thus Babylon called herself The Lady

Lady christia  
fit as 2  
falsly  
the Ch  
§. 2  
and th  
with  
Prefac  
§. 3  
a Chu  
that t  
give f

T  
and  
whom  
truth  
ly, bu  
that h  
truth  
2  
fake  
in us  
with  
3  
you,  
from  
and  
Jesus  
of th  
truth

\*  
v. 1  
it tip  
Offic  
vent  
† necl  
Fath  
stian  
Mer  
chul

Lady of Kingdoms, Isa. xlvi. 5, 7. And the Anti-christian Babylon is represented as saying in her Heart, I sit as a Queen, Rev. xviii. 7. What these arrogantly and falsely applied to themselves, the Apostle here truly applies to the Christian Believers.

§. 2. The Strain of this Epistle, both in it's Argument, <sup>The Design,</sup> and the very Expressions, is so clearly the same, in the main, with that of the foregoing, that I refer the Reader to the Preface thereto prefixed, for the proper Key to them.

§. 3. The Shortness of this Letter, though to so principal a Church, is sufficiently accounted for, from Ver. 12. viz. that the Apostle very soon expected to visit that Church, and give full Instructions in the Matters here so briefly handled.

**T**HE elder unto the elect lady, and her children, whom I love in the truth; and not I only, but also all they that have known the truth;

2 For the truths sake which dwelleth in us, and shall be with us for ever:

3 Grace be with you, mercy and peace from God the Father, and from the Lord Jesus Christ, the Son of the Father, <sup>†</sup> in truth and love.

1 & 2. **J**OHN, the now Aged \* A.D. 67. Apostle of Christ, sendeth this Epistle to the Church of <sup>||</sup> Jerusalem, to the Clergy and People there-  
of, whom I, and all good Christians, cannot but most sincerely esteem and love, for their Constancy and Perseverance in those *Gospel-Doctrines* that will prove of eternal and happy <sup>†</sup> See 1 Pet. i. 23, 25.  
Advantage to us.

3. Wishing you all Divine Favours and Blessings from God the Father, and from Jesus Christ his only Son, our Saviour and Governor; to preserve you in true Faith towards God, and true Love towards your Christian Brethren <sup>‡</sup>.

C c 4

4. 'Tis

\* The Elder: πρεσβύτερος. Presbyter, here, and in 1 Pet. v. 1. may be a Name of Honour and Dignity; or, as in Phil. ix. it signifies, Aged; and so it fitly exprefleth both the *Apostolical Office*, and his long *Continuance* in it, he being now at least *seventy Years of Age*

† Ver. 3. In Truth and Love: These Words may be connected, either with those immediately foregoing, *The Son of the Father, in Truth and Love*; i. e. The Author of the true Christian Religion, so full of Love to Mankind; or else with *Grace, Mercy, and Peace, be with you*, as in the Paraphrase: Which I chuse as most agreeable to the Verse following.



A

PARAPHRASE  
ON THE  
*Second EPISTLE*  
OF  
St J O H N.

---

The PREFACE and CONTENTS.

To whom? §. I.



BY the Elect Lady, to whom this Epistle is directed, we may understand, either some particular Person of honourable Descent, a Friend, and (perhaps) Disciple of St John; or else some Christian Church; the Word Elect being so frequently used of the Jewish Church in the Old, of Christian Churches in the New Testament; and that of Children, to signify the Members of those Collective Bodies. The Salutation at the Close, from the Children of the Elect Sister, Ver. 13. seem, indeed, to bid most fairly for this latter Acceptation, as signifying a Sister-Church; as do also his speaking in the plural Number, Ver. 12. And, whereas the Church of Jerusalem was the Great Original from whence all they of the Circumcision at first received the Christian Doctrine, She, of all others, lays the best Claim to this Title of (υπια) the Mistress or Mother-Church; though other Learned Men think it probable to be meant of some Asian Church, and most likely that of Philadelphia. I will only add, That St John, in styling this Christian Church a Lady, follows the Language of the Old Scriptures. Thus Babylon called herself The Lady

Lady  
christian  
fit as a  
falsly  
the Ch  
§. 2  
and the  
with t  
Prefac  
§. 3  
a Chu  
that th  
give fu

T  
and  
whom  
truth;  
ly, bu  
that h  
truth;  
2  
sake v  
in us,  
with t  
3  
you, n  
from G  
and f  
Jesu  
of the  
truth

---

v. 1  
it sig  
Offic  
venty  
†  
nece  
Fatb  
fian  
Mer  
chuse

Lady of Kingdoms, Isa. xlvi. 5, 7. And the Anti-christian Babylon is represented as saying in her Heart, I sit as a Queen, Rev. xviii. 7. What these arrogantly and falsely applied to themselves, the Apostle here truly applies to the Christian Believers.

**E** §. 2. The Strain of this Epistle, both in it's Argument, The Design, and the very Expressions, is so clearly the same, in the main, with that of the foregoing, that I refer the Reader to the Preface thereto prefixed, for the proper Key to them.

§. 3. The Shortness of this Letter, though to so principal Whysohort a Church, is sufficiently accounted for, from Ver. 12. viz. that the Apostle very soon expected to visit that Church, and give full Instructions in the Matters here so briefly handled.

THE elder unto the elect lady, and her children, whom I love in the truth; and not I only, but also all they that have known the truth;

2 For the truths sake which dwelleth in us, and shall be with us for ever:

3 Grace be with you, mercy and peace from God the Father, and from the Lord Jesus Christ, the Son of the Father, † in truth and love.

1 & 2. JOHN, the now Aged \* A.D. 67. Apostle of Christ, sendeth this Epistle to the Church of Jerusalem, to the Clergy and People thereof, whom I, and all good Christians, cannot but most sincerely esteem and love, for their Constancy and Perseverance in those Gospel-Doctrines that will prove of eternal and happy † See 1 Pet. i. 23, 25. Advantage to us.

3. Wishing you all Divine Favours and Blessings from God the Father, and from Jesus Christ his only Son, our Saviour and Governor; to preserve you in true Faith towards God, and true Love towards your Christian Brethren †.

C c 4

4. 'Tis

\* The Elder: πρεσβύτερος. Presbyter, here, and in 1 Pet. v. 1 may be a Name of Honour and Dignity; or, as in Phil. ix. it signifies, Aged; and so it fitly exprefleth both the Apostolical Office, and his long Continuance in it, he being now at least seventy Years of Age.

† Ver. 3. In Truth and Love: These Words may be connected, either with those immediately foregoing, The Son of the Father, in Truth and Love; i. e. The Author of the true Christian Religion, so full of Love to Mankind; or else with Grace, Mercy, and Peace, be with you, as in the Paraphrase: Which I chuse as most agreeable to the Verse following.

A.D. 67.

4 I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father.

5 And now, I beseech thee, lady, not as though I wrote a new \* commandment unto thee, but that which we had from the beginning, that we love one another.

6 And this is love; that we walk after his commandments. This is the commandment, that as ye have heard from the beginning, ye should walk in it.

7 For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an anti-christ.

8 Look to yourselves, that we lose not those things which we have wrought, but receive a full reward.

<sup>2 See 1 John ii. 1, 2, 3, &c  
Note there.</sup> in Appearance; that he was not himself the real Word who was with God his Father, the Son of God made

4. 'Tis a mighty Comfort to me to hear of such a Number of your Church, that firmly and uncorruptedly adhere to the Christian Religion, as delivered by Christ and his Apostles, from God the Father.

5. Let me now only remind you, that true Christianity must be joined to true Faith, in order to make a true Christian. And those of your Church, where Christ himself immediately delivered his Doctrines, \* cannot but know it to be one of his special Commands.

6. For there is no Way of expressing our true Love and Regard to + God, but by the Entertainment and Belief of his Revelation, as he has plainly delivered it to us, and by Observance of its Moral Precepts, whereof this of Love and Charity is one of the most principal.

7 & 8. I am thus particular in my Cautions in this Matter, to prevent you from being misled in your Principles, and so deprived of your future and glorious State of Happiness, by the deceitful Endeavours of a Set of Men, viz. the Jewish Zealots, that would perswade the World that Jesus is not the True + Messiah; and those Heretical Christians that uphold he did not Live, and Preach, and Die in Reality, but in Appearance; that he was not himself the real Word who was with God his Father, the Son of God made

Man

\* See 1 John ii. 7, 8.

† Ἡγαπην, viz. τε Θεος, as in 1 John v. 3.—iv. 21.

*o me your rrup- Reli- and his you, oined ake a your im- rines, one of xpref- erd to entment as he and by cepts, rity is lar in pre- your your happiness of the Zea- World Mef- istians , and but Word made Man*

Man, but a mere *Man*, distinct in Reality from that *A.D. 67. Word, or Son of the Father.* These are the very False *Prophets* and *Antichrists*, foretold by our *Saviour himself* ||. *John ii. 18, 19—26.*  
*iv. 1, 2, 3.*

9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God: he that abideth in the doctrine of Christ, he hath both the Father and the Son.

10 If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed.

11 For he that bideth him God speed, is partaker of his evil deeds.

12 Having many things to write unto you, I would not write with paper and ink; but I trust to come unto you, and speak face to face, that our joy may be full.

13 The children of thy eldest Sister greet thee. Amen.

9. Your *Christian Religion*, and the plain Facts and Doctrines of it, are so fully and unexceptionably demonstrated, that you must make them the *Rule* whereby to judge of all Pretenders in Religious Matters †. *See 1 John v. 1—12.*

10 & 11. If you find any of these Teachers, therefore, that are thus unfound in their Doctrines, and loose in their Morals; have nothing to do with them, and give them no Entertainment, for fear the Countenance you afford them should bring you into a share of their Guilt and Punishment.

12. I give you now only these brief Cautions, in hopes very soon to visit your Church, and furnish you with more full Directions, to your compleat Comfort and Satisfaction in your true *Christian Principles*, against the Designs of these *Deceivers*.

13. The Christian *Church* I am now \* with, give hearty Love and good Wishes to you. God preserve you. Amen.

\* *By eldest Sister.* What *Church* it was, from whence St *John* wrote this, is no way certainly to be known: Dr *Lightfoot* thinks it to be *Ephesus*; which, as it was the Metropolis of *Asia*, might indeed properly be called *Sister* to the Great *Church* of *Jerusalem*.



A  
**PARAPHRASE**  
 ON THE  
*Third EPISTLE*  
 OF  
**St J O H N.**

---

The PREFACE and CONTENTS.

*Gaius, who? §. I.* GAIUS is here generally taken for the same Christian of Corinth, whom St Paul calls His Host, Rom. xvi. 23. A Person very much noted for the Hospitable and Liberal Entertainment he gave to St Paul and Barnabas, who took no Maintenance of the Gentile Churches they Preached to, particularly that of Corinth (see 1 Cor. ix.) as neither did Timothy, Titus, or others sent by St Paul thither. To this St John refers here, Ver. 5, 6, 7, 8. It shoud seem, from Ver. 9, 10. that the Apostle intended a longer Epistle, and to have directed it to the whole Church of Corinth; but fearing the Effects of his Letter might be defeated by Diotrephe, and his prevailing Party; he laid aside that Design, upon a Prospect of doing more Good by visiting the Corinthians in Person, Ver. 13, 14.



§. 2. Mean

§. 2  
 Gaius,  
 sent to  
 him, t  
 one of  
 in his  
 stolica

§. 3  
 ral, in  
 and th  
 to Sev  
 ten ei  
 single  
 Recep

T  
 ed Gai  
 in the  
 2 H  
 above  
 thou  
 and be  
 as thy

3  
 great  
 thren  
 fied o  
 is in  
 thou  
 truth

4  
 joy t  
 my c  
 truth

5  
 doest  
 soeve  
 the b  
 stran  
 6 V  
 with  
 ty be

§. 2. Mean while, he sends this Brief Exhortation to The Subject, Gaius, commanding him for his Hospitality to the Teachers sent to his Church, exhorting him to continue it; and assuring him, that his Adversary Diotrephe (who seems to have been one of the Jewish Zealots, or Heretical Teachers, spoken of in his First Epistle) should soon feel the Weight of his Apostolical Power.

§. 3. If these Second and Third Epistles be stiled General? if General? it cannot be upon the same Account with that of the First, and those of St James and St Peter, [those being directed to Several Churches; while the One of These were Written either to a single Family, or Church, the other to a single Person;] but from that General and Catholick Reception they found through the Christian Churches.

THE elder unto  
the well-belov-  
ed Gaius, whom I love  
in the truth.

2 Behold, I wish  
above all things that  
thou mayest prosper,  
and be in health, even  
as thy soul prospereth.

3 For I rejoiced  
greatly when the  
brethren came and testified  
of the truth that  
is in thee, even as  
thou walkest in the  
truth.

4 I have no greater  
joy than to hear that  
my children walk in  
truth.

5 Beloved, thou  
doest faithfully what-  
soever thou doest to  
the brethren, and to  
strangers;

6 Which have borne  
witness of thy chari-  
ty before the church:  
whom if thou bring  
forward

1 & 2. JOHN, the now Aged \* A.D. 67.

Apostle, sendeth this E-

pistle to Gaius of Corinth, my dear  
Christian Brother: Most heartily

\* See 2 Epist.  
Ver. 1.

wishing him to Flourish in Health  
and Temporal Prosperity, as he does

in true Christian Piety.

3 & 4. Nothing on this Side Hea-  
ven, is Matter of such Comfort to  
me, as to hear of the Sincerity and  
Constancy of Christian People. I  
Love them All, without Distinction,  
as my Spiritual Children. And this  
made me so highly rejoice at the Ac-  
count I have received, how good  
and generous a Christian You are in  
particular.

5 & 6. I now send you this short  
Letter, to expres the just Sense I  
have of your Liberal Hospitality  
toward all your Fellow-Christians,  
especially to such as are sent by the  
Apostles, to Teach and Instruct your  
Church; and to Encourage your  
Perseverance in so good a Principle,  
by

A.D. 67. forward on their journey, after a godly sort, thou shalt do well:

7 Because that for his names sake they went forth, taking nothing of the Gentiles.

8 We therefore ought to receive such, that we might be fellow-helpers to the truth.

¶ Act<sup>s</sup> xv.

26. 1 Cor.

ix. 18.

See Pref.

§. 1.

¶ Ver. 13.

+ Ver. 11.

¶ Ver. 14.

by acquainting you how Great a Character you bear in the Christian Church upon this Account.

7 & 8. For, indeed, our Christian Bounty can never be better spent than upon such Men, whose Zeal for the Honour and Religion of Christ is so true and generous, that to prevent Prejudices, and take off the Objections of some of our Adversaries, they Preach the Gospel to several *Gentile* Churches, + without

out any Contributions from them, and earn their Living by their own *Labours*. By assisting such Preachers, you your self become an Instrument of promoting the *Gospel*, as indeed, 'tis every *Christian's* Duty to be as far as he is able.

9 I wrote \* unto the church : but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not.

of *Heretical* Teachers ; but *Diotrephes*, who is one of them, and his Party, I find, are so prevalent, that I considered, a *Letter* was not likely to have much Effect, and so resolved upon another .'. Method ;

10 Wherefore if I come, I will remember his deeds which he doeth, prating against us with malicious words : and not content therewith ; neither doth he himself receive the brethren, and forbidde them

9. I was once \* minded to have Writ at large, || to your whole *Church*, to encourage all it's Members to pay a due Respect to their Orthodox Ministers, and to avoid the False and Wicked + Doctrines

10. *Viz.* To come and Visit your Church in *Person*, and take due Cognizance of that Malicious and Busie Man, that presumes to Reproach *Me*, and the rest of the *Apostles*, for not imposing *Circumcision* upon the *Gentile* Christians ; that denies all Entertainment to the Ministers sent by us, to your Church, and

\* I Wrote ; ἤγραψα, I had Written, or would have Written. So the Vulg. and Syr. very rightly, according to the common Latitude of Tense in the Eastern Tongues. See 1 Cor. xv. 32.

them the  
casteth the  
the ch

11 I  
not tha  
but t  
good.  
good,  
but he  
hath n

Man

12  
good  
and of  
yea, a  
record  
that  
true.

13  
things  
will n  
pen w

14  
shall  
and  
face t  
to the  
salute

them that would, and casteth *them* out of the church.

and even Persecutes and Excommunicates such Christians as adhere to *them*. A.D. 67.

11 Beloved, follow not that which is evil, but that which is good. He that doeth good, is of God; but he that doeth evil, hath not seen God.

11. Mean time, I earnestly entreat you all to avoid the Wicked Principles and Practices of such Men. Make it your Rule, that Moral Obedience is the Essential Mark of a True Christian; and the loudest Pretences will never make a Wicked

Man a True Member

12 Demetrius hath good report of all men, and of the truth itself: yea, and we also bear record, and ye know that our record is true.

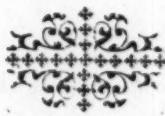
12. Demetrius has the general Character of a sincere Christian: Make *Him* your Example; for I can recommend *Him*, by all the Rules of our Christianity, as worthy of that Character: And you know, you may depend upon what I say.

13 I had many things to write, but I will not with ink and pen write unto thee:

13 & 14. I must wave further Particulars, till I see you, which I hope will be soon. All Happiness attend you the mean while. Our Christian Friends here send hearty Love to you: Give mine and theirs, as particularly as you can, to all in your Parts.

14 But I trust I shall shortly see thee, and we shall speak face to face. Peace be to thee. Our friends salute thee. Greet the friends by name.

*John iii. 6-10.*





A

PARAPHRASE  
ON THE  
EPISTLE GENERAL  
OF  
St J U D E.

The PREFACE.

*To whom,  
and on what  
Occasion.*



HE whole Argument of this Epistle has an exact Agreement, and several of it's Expressions are so perfectly the same with the *Second of St Peter*, that the most Judicious Writers make it a strong Conclusion, it must have been Written about the same Time, and levelled at the Lewd Principles of the same *Jewish Zealots*, and *Heretical Teachers*. For the Particulars whereof the Reader is referred to the *Preface of 1 Peter*, §. 4. and to *Preface 1 John*, §. 3.

*Why general.* §. 2. As his Brother James directed *His Epistle* to the Churches of the *Jewish Dispersion*, so St Jude seems plainly to have been sent to the Christians of the whole *Circumcision*, both Foreign and Domestick; and therefore it bears the Title of a *General Epistle*: Though I make no question but it had a *Peculiar Respect* to *Such amongst whom he had exercised his Ministry*.

The

The  
ther  
tica  
men  
Isra  
Ver  
fere  
tich  
Hil  
Fa

JU  
and b  
to the  
fied b  
ther,  
in Je  
called

2 M  
and P  
be me

3  
I gav  
write  
comm  
was n  
write  
exhort  
shoul  
tend

\*  
Deliv  
matic  
and i  
on H

The C O N T E N T S.

*The Salutation and Design of the Epistle; viz. To arm them against the Errors and Vices of False and Heretical Teachers. The Certainty of their severe Punishment, inferred from the Instances of the Rebellious Israelites, the Fallen Angels, Sodom and Gomorrah. Very Black Descriptions of these Hereticks. The Traditional History of Michael, and Prophecy of Enoch referred to. Christians not to be surprized at these Hereticks, because foretold by the Prophets, and by Christ Himself. He Exhorts them to Stedfastness in the True Faith. Prays for them, and concludes.*

J U D E the servant  
of Jesus Christ,  
and brother of James,  
to them that are sanctified  
by God the Father, and  
preferred in Jesus Christ, and  
called.

2 Mercy unto you,  
and peace, and love  
be multiplied.

3 Beloved, when  
I gave all diligence to  
write unto you of the  
common salvation; it  
was needful for me to  
write unto you, and  
exhort you, that ye  
should earnestly con-  
tend for the faith which was once \* delivered unto the saints.

1 & 2. J U D E (called in the *Gospels A.D. 67.*) Thaddeus, and Lebbeus, to distinguish him from Judas Iscariot) the Brother of James, Bishop of Jerusalem, an Apostle of Jesus Christ, sendeth this Epistle to the Jewish Christians, to all that in these Corrupted, Persecuting and Apostatizing Times, remain firm and steddy to their Profession: Wishing you the utmost Degree of Divine Favour and Happiness.

3. In Writing to you, dear Brethren, upon the great Subject of our Christianity, the chief and most necessary Argument I can chuse to insist upon is, that of Courage and Constancy to the plain and original Doctrines of it \*.

4. One

\* Ver. 3. *The Faith once delivered:* ἀποστολή παραδόσεις; Delivered once for all; i. e. So as to need no further Confirmation beside the Evidences given of it by Christ and his Apostles; and so as to admit of no Alterations or Additions. See the Note on *Heb. ix. 26.*

A.D. 67. 4 For there are certain men crept in unawares, who were before \* of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord <sup>¶ See Pref.</sup> <sup>¶ John §. 3.</sup> Jesus Christ. <sup>(C).</sup>

*Reality*; and all of Practice or other, have so insinuated themselves into, and corrupted the Christian Church, that we are forced to run back to the Defence of it's first and plainest Principles.

5 I will therefore put you in remembrance, though ye once knew this, how that the Lord having saved the people out of the land of Egypt, afterward destroyed them that believed not.

remind you of the former Dealings of God in the like Cases. The *Israelites* you know were the *Chosen People*, and *Church* of God: Yet how were *They*, that had the Favour of a Miraculous Deliverance from *Egyptian Bondage*, destroyed for their Disobedience, and never saw the promised Land!

4. One would think, indeed, this were a needless Topick to Men really professing themselves Disciples of *Christ*: But, that Lewd and Wicked *Set of Men*, whose Vices and Punishment were \* foretold by the *Prophets*, and by *Christ* himself, some of them denying Christ to † be the True *Messiah* at all, others ¶ affirming He Lived, and Preached, and Died in *Appearance* only, and not in them, by promoting some Vicious Practice or other, have so insinuated themselves into, and corrupted the Christian Church, that we are forced to run back to the Defence of it's first and plainest Principles.

5. Wherefore, to prevent you from being drawn into that desperate Principle of theirs, viz. That the External Profession of Religion, and the Privilege of being Members of the true Church, is enough to save a Man, whatever his Practice be; and, at the same time, to satisfy you, how certain the Punishment of such Wretches will be; let me

6. And

\* Of Old fore-ordained to this Condemnation: προγεγραπτοι εις τότο τὸ κρίνων; Men of whom it was before written that they would deserve this Condemnation, 2 Pet. ii. 3.

Ibid. Denying the only Lord God; i. e. denying Him, in effect, by denying *Christ* his Son, or by corrupting the True Religion, as to defeat all the main Designs of it. See 1 John ii. 22, 23.

6 And the angels which kept not their first estate, but left their own habitation, he hath referred in everlasting chains under darkness unto the judgment of the great day.

Judgment upon them,

7 Even as Sodom and Gomorrah, and the cities about them, in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

8 Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.

Extravagant Fancies, and Imaginations of the *Mind* too. They are not only Lawless; Ungovernable, and Arrogant against all *Temporal Authority*, but have Notions that are disgraceful to, and reflecting upon, the Dignity of *Heavenly*\* and Superior Beings.

9 Yet Michael the archangel, when contending with the devil, he disputed about the body of Moses, durst not bring against him any railing accusation, but said, The Lord rebuke thee.

10 But

6. Nay, to go higher, the very A.D. 67. Angels themselves, that acted unworthy of the blissful Station and ∴ Dig. ∴ ασχήv. nity God had placed them in, were thrust down from those bright Regions of Light and Happiness, and are here kept in this dark and lower || World, as Prisoners reserved in || 2 Pet. ii. 44 Chains, against the Great Day of

and all Wicked Men.

7. What was the total and irreparable Destruction of those Lewd and Beastly Cities of *Sodom* and *Gomorrah*, but an Emblem of that more dreadful and *Eternal Punishment* that will be the final Portion of the Debauched † *Hereticks* of these † See 2 Pet. Times? ii. 6.

8. Who, not only equal, but even exceed the *Sodomites* in their Impieties; indulging themselves not only in the same Excesses of *Carnal Gratifications*, but in the most Vain and

Extravagant Fancies, and Imaginations of the *Mind* too. They are not only Lawless; Ungovernable, and Arrogant against all *Temporal Authority*, but have Notions that are disgraceful to, and reflecting upon, the Dignity of *Heavenly*\*

\* See 2 Pet. ii. the Notes there.

9 & 10. You cannot but stand amazed at their Insolence, when you compare it with the *Traditional Account* you Jews have had about the Strife between *Michael* and *Samael* |||| See Lightfoot. the Devil, called the *Angel of Death*, concerning the Body of *Moses*. Your Traditions tell you, the Archangel

D d

returned

† Ver. 9. *Durſt not bring*, &c. οὐ ἐτόλμανε; He did not think it fit or meet: So that Greek Word is often used to signify.

A.D. 67.

10 But these speak evil || of those things which they know not : but what they know naturally, as brute beasts ; in those things they corrupt themselves.

|| See 2 Pet. iii. 11, 12.

11 Wo unto them, for they have gone in the way of Cain, and ran greedily after the error of Balaam for a reward, and perished in the gainfaying of Core.

Light of the *Gospel*, Darkness, and made to swallow up *Corah* and his Company, for pretending to rival and affront *Moses*, what must be the End of them that resist the Authority of *Christ*, and, by Forgeries and Delusions, set up against his inspired *Apostles* !

12 These are sports in your † feasts of charity, when they feast with you, feeding themselves without fear : clouds they are without water, carried about of winds ; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots ;

<sup>† οπιάδες</sup>  
Rocks. See  
2 Pet. ii.  
13—17.

13 Raging

returned the Devil none of his railing Accusations, but only said, *The Lord rebuke thee* \*. While these impudent Creatures, like Savage Beasts, fly at and vilify every thing, of what Rank and Quality soever, without Reason or Distinction.

11. Wo unto them ! for if *Cain's* murdering his *Brother* was so dreadful a Crime, what must it be in them to persecute such *Numbers* of their innocent *Brethren* ! if *Balaam* was so wicked in seducing the *Israelites* to Idolatry, what must be their Guilt, who, against the more clear seduce *Christian* People into Lewd-Defilement ! And, if the Earth was

12 & 13. 'Tis impossible to describe them by any Comparisons that are black enough to reach them. When they are invited, to gratify their Appetites, 'tis indifferent to them, whether it be to an *Idol-Feast*, or a *Feast* † of *Charity*, among the true Worshippers of *God*. They bring nothing but Scandal and † Danger to all they communicate with. The Lewdness and Slanders

of

\* There is another Interpretation of this Verse, which makes it refer to *Zach.* iii. 2. For his View and Choice whereof I refer the more curious Reader to Mr *Le Clerc*, *Not. en Hammond.* N. T.

† Feasts of *Charity*. 'Tis not clear whether these were meant of *Sacramental* Feasts among *Christians*, or *Jewish* Feasts, usual in the Evening of their *Sabbaths*, called *nozowvia*, and *zeforzia*. I have therefore so expressed it as to include both.

13 Raging waves  
of the sea, foaming  
out their own shame;  
\* wandering stars, to  
whom is referred the  
blackness of darkness  
for ever.

tifully as the Sea throws out it's Foam in stormy Weather; and while they set up for *Teachers* and *Doctors*, *Guides* and \* *Lights* to other Men, they are no better than those irregular *Meteors* that deceive and mislead the Mariner in a dark Night: And accordingly, eternal Darknes and the utmost Degree of Misery will be their final Portion.

14 And Enoch al-  
so, the seventh from  
Adam, prophesied of  
these, saying, Behold,  
the Lord cometh with  
ten thousands of his  
saints,

15 To execute judgment upon all, and to  
convince all that are  
ungodly among them,  
of all their ungodly  
deeds which they have  
ungodly committed, and of all their hard *speeches*, which ungodly sinners have spoken against him.

16 These are mur-  
mers, complainers,  
walking after their  
own lusts, and their  
mouth speaketh great  
swelling words, ha-  
ving mens persons in  
admiration because of  
advantage.

of their Conversation are as blasting *A.D. 67.*  
as a *Tempest*, and a virtuous Word  
or Action is no more to be expected  
from them, than Fruit is from a  
Tree that is perfectly withered and  
stubbed up. They vent their shame-  
ful and malicious Calumnies as plen-

14 & 15. That *Traditional Pro-  
phesy* the *Jews* have of *Enoch*, con-  
cerning the Destruction of the Old  
World, may as fitly be applied  
to these Men; for as their Impiety  
and Injustice, both in Words and  
Actions, do not only equal, but  
even surpass theirs, the Divine Judg-  
ments upon them will certainly be  
still more solemn, dreadful and ex-  
emplary.

16. For nothing can exceed the  
Pride, Lust, and Vanity of this Set  
of People, that yet have the Face,  
many of them, to call themselves  
the People and *Church of God*; while,  
to gratify their worldly and  
sensual Principles, they will caref,  
flatter, and join in with the worst of  
*Men.*

17 But

D d 2

17 & 18. But

---

\* *Wandering Stars:* The Jewish Doctors were styled, *Lights* and *Stars*.

A.D. 67. 17 But, beloved, remember ye the words which were spoken before of the Apostles of our Lord Jesus Christ:

*¶ 2 Pet. iii. 2, 3.* 18 How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.

19 These be they who separate themselves, sensual, having not the Spirit.

Graces of the *Holy* endowed with.

20 But ye, beloved, building up your selves on your most holy faith, praying in the *Holy Ghost*,

21 Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

of Eternal Life and

22 And of some have compassion, making a difference:

23 And others save with fear, pulling them out of the fire: \* hating even the garment spotted by the flesh.

Such as deceive others through perfect *Malice* and *Design*, are utterly to be avoided: But such as are led away through *Ignorance* and *Simplicity*, are to be treated with Pity, Tenderness,

17 & 18. But, dear Brethren, you ought not to be surprized and disheartened to find the *Christian* Church pestered with such a vicious Crew, when you consider that *Christ* and his *Apostles* plainly || foretold us it would be so.

19. And you see it now come to pass, in these Leaders of Faction and Divisions in the Church, who are destitute of those Gifts and *Spirit*, that true *Christians* are endowed with.

20 & 21. Instead, therefore, of being discouraged, be careful to strive against them, by constant Improvement in all the Duties of your Profession, by the Exercise of devout Christian *Prayer*, wherein you are assisted by the Inspirations of the *Holy Ghost*; and support your selves under all present Calamities, by the joyful and sure Prospect you have Happiness through *Jesus Christ*.

22 & 23. Show your utmost \* Aversion then, against the Practisers of such Wickedness, by condemning them, and renouncing all Conversation with them. Only be careful to make a prudent Difference in your Behaviour, in Proportion to the Guilt of Mens Miscarriages.

\* Hating even the Garment: An Allusion to the Strictness of the Jewish Law against Touching unclean things.

*Epistle General of St J U D E.*

405

dernes, and good Humour, in hopes to be recovered from A.D. 67. so wretched and hazardous a Condition. A Thing you ought most earnestly to endeavour for.

24 Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy,

25 To the only wise God our Saviour, be glory and majesty, dominion and power, now and ever. Amen. Glory and Majesty, both now and ever. *Amen.*

24 & 25. Now to the infinitely wise and powerful God, the Creator and Saviour of Mankind, who is both able and graciously ready so to assist your honest Endeavours, as to keep you steady to your Profession, under all Difficulties and Temptations, and, by Innocency of Life, to render you worthy the Enjoyment of his glorious and blessed Presence: To Him be ascribed all Dominion and Power, both now

*F I N I S.*





A

General and Compleat  
INDEX  
To all the  
Principal MATTERS, WORDS,  
and PHRASES,  
IN THE  
NEW TESTAMENT,  
*Excepting the REVELATIONS.*

A.

**A**BBA, *Father*, Gal. iv. 6.  
Abel, *his Sacrifice and Blood*, Heb. xi. 4. xii. 24.  
Abide in Him, John xv. 4. 1 John ii. 6. Note ib.  
Abraham, *his Faith, how Justified*, Rom. iv. 1, 17,  
18, &c. Gal. iii. James ii. 21, 22, 23.  
—*The Promise made to him*, Heb. vi. 13. Gal. iii. 8, 16, 17.  
Adam, *his Sin, Comparison, and Analogy between our Sinning in  
him, and being Saved by CHRIST the second Adam*, Rom. v.  
12, 13 to 20. 1 Cor. xv. 21, 22. xvi. 49.  
Acts of the Apostles, *Use of that History*, Pref. to Acts.  
—*Where the Acts properly begin*, Acts i. 15.  
Accounted, *imputed for Righteousness*, Rom. iv. 3, 6, 22, 24.  
Accursed. See Anathema.

Adria,

# I N D E X.

- Adria, *what?* Acts xxvii. 27.  
Added, *the Lord added to the Church*, Acts ii. 47.  
— *Added nothing to me*, Gal. ii. 6.  
Admonition must be given with Discretion, and come from a proper Person, Matth. vii. 3, 4, 5, 6.  
Adultery, *the heinous Sin of it*. See Fornication and Divorce.  
Afflictions, *the good Improvement and Advantage of them*, Luke xiii. 1, 2, &c. Heb. xii. 5, &c.  
Age, *Ages to come*, Ephes. ii. 7.  
Again, *πάλιν*, *the Sense of it*. Gal. iv. 9. Note there.  
Agabus, *Acts xi.* 28. *xxi.* 10, 11.  
Agrippa, *Acts xxv.* 12. *xxvi.* 1, &c.  
Air, *meet the Lord*, i. Thess. iv. 17. *Prince of the Air*, Eph. ii. 2.  
Akeldema, *Acts i.* 19. *Alexander of Ephesus*, *Acts xix.* 33.  
Altar, *Partakers of the Altar*, i. Cor. x. 18.  
— *We have an Altar*, Heb. xiii. 10.  
All, *above all*, *through all*, *and in you all*, Eph. iv. 6. *God over all*, Rom. ix. 5.  
All things, *to all Men*, i. Cor. ix. 22. *I can do all things*, Phil. iv. 13.  
All, *πάντες πάντα*, *in a restrained Sense*, *Acts i.* 1 John ii. 19.  
Allegory, Gal. iv. 24.  
Ambition reproved, Mark ix. 34, &c. x. 39, 46. Luke xxi. 24. See Humility.  
Ambassador, Epb. vi. 20.  
Amen, *i. e. true, certain*, 2 Cor. i. 22.  
Anathema, *and Maranatha*, i. Cor. xvi. 22. Gal. i. 8, 9. Rom. ix. 3.  
Ananias, *several of that Name*, *Acts v. 1. ix. 10. xxiii. 2.*  
Æneas, *healed*, *Acts ix. 33, 34.*  
Ἄγγελος, Gal. v. 7.  
Ἄγγελοντα, Rom. i. 17. Ephes. v. 4.  
Anger, *immoderate, condemned*, Matth. v. 22. Ephes. iv. 26. Colos. iii. 8.  
Angels, *Appearance and Ministry of Angels*, *Acts v. 19. viii. 26. x. 3. xii. 7.*  
— *Good Angels minister to us*, Heb. i. 14. Matth. xviii. 10.  
— *Desire to look into the Gospel*, 1 Pet. i. 12.  
— *Evil Angels, their Fall and Punishment*, 2 Pet. ii. 4. Jude 6.  
— *A Spirit or an Angel*, *Acts xxiii. 9.*  
— *It is his Angel*, *Acts xii. 15.*  
— *Things invisibly wrought ascribed to Angels*, John v. 4. Acts xii. 23. the Note there.  
— *Because of the Angels*, 1 Cor. xi. 10.  
— *Into an Angel of Light*, 2 Cor. xi. 14.  
— *Though we or an Angel Preach*, Gal. i. 8, 9.

X  
S,  
T,  
6.  
. 24.  
e ib.  
. 1, 17,  
16, 17.  
nning in  
Rom. v.  
2, 24.

Adria,

# I N D E X.

- Angels, lower than the Angels, Heb. ii. 7, 8, 9.  
 — Took not on him the Nature of Angels, Heb. ii. 16.  
 — There Angels behold the Face of my Father, Matth. xviii. 10.  
 — As an Angel of God, Gal. iv. 14.  
 — Angel-Worship forbidden, Col. ii. 18.  
 — Elect Angels, 1 Tim. v. 21.  
 — Seen of Angels, 1 Tim. iii. 16. Christ above Angels, Heb. i. 4, 5.  
 Anointed with the Holy Ghost, Acts i. 5. x. 38.  
 — The Anointing. See *unction*.  
 — Anointed us, 2 Cor. i. 21, 22.  
 — The Anointed, Heb. i. 9.  
 Anointing the Sick, appointed James vi. 14.  
 'Avoués, the Sense of it, 1 Cor. ix. 22.  
 Antichrist, who? 1 John ii. 18, 22. iv. 3. Preface ib. §. 5.  
 Apostacy, the Danger of it, Heb. iii. 12, 13. Chap. iv. vi. 4, 10, 26. 1 Pet. ii. 20, 21. 1 John v. 16, 21.  
 Appearance of Christ, the Sense of it, 1 Tim. vi. 14. Tit. ii. 13. 1 Pet. i. 7.  
 Appointed, the Sense of it, 1 Thes. iii. 3. v. 9. 1 Pet. ii. 8.  
 Apollos, Acts xviii. 24, &c.  
 Apostle.  
 — Apostleship of the Gentiles, Rom. xi. 13.  
 — Grace and Apostleship, Rom. i. 5.  
 Apostleship of St Paul vindicated, 1 Cor. ix. 2 Cor. Chap. xi, xii, xiii. Gal. i. 1, 9, &c. Chap. ii. v. 1 to 13. vi. 13, 17.  
 Apprehended of God, Phil. iii. 12, 13.  
 Aquila, Priscilla, Acts xviii. 2.  
 Archangel, 1 Thes. iv. 16.  
 Areopagus, or Mars Hill, Acts xvii. 19.  
 Armour of God, Ephes. vi. 11, 13.  
 Arts, curious Arts, Acts xix. 19.  
 Athens, Paul there, Acts xvii. 15.  
 — Athenians, their Character, ib. 21.  
 Ascension of Christ, the Account of it, Mark xvi. 19. Luke xxiv. 51. Acts i. 9, 10, 11.  
 — The Stress that is laid upon it, for our Pardon and future Happiness, and the Truth of Christianity, John vi. 62. xx. 17. Eph. iv. 8, 9, 10. Acts ii. 33. v. 31. Rom. viii. 34. Eph. i. 20.  
 Asleep, fallen asleep, 1 Thes. iv. 13, 14.  
 Assembly, be dismissed the Assembly, Acts xix. 41.  
 — Assembling ourselves together, Heb. x. 25.  
 — Assembly of the First-born, Heb. xii. 23.  
 Atonement. See Propitiation.  
 Awake to Righteousness, 1 Cor. xv. 34.  
 — Thou that sleepest, Eph. v. 14.

BABYLON,

# I N D E X.

## B.

- BABYLON, Rome called so, 1 Pet. v. 13.  
Babbling, vain, 1 Tim. vi. 20. 2 Tim. ii. 16.  
Babes, i. e. ignorant Persons, Rom. ii. 20. 1 Cor. iii. 1. Heb. v. 13. 1 Pet. ii. 2.  
Balaam, mentioned, 2 Pet. ii. 15, 16. Jude 11.  
Baptism, *The Nature of it*, 1 Pet. iii. 21. Rom. vi. 3, &c.  
— *Resembles the Death, &c. of Christ*, Rom. vi. 3, &c.  
— *Baptizing with Fire, what?* Matth. iii. 11.  
— *Baptism of John, what?* See John Baptis.  
— *Why Jesus would be Baptized*, Mark i. 9, 10.  
— *Baptism signifies Martyrdom*, Luke xii. 50. Mark x. 39.  
— *Baptized for the Dead*, 1 Cor. xv. 29.  
— *Not sent to Baptize, but Preach*, 1 Cor. ix. 17.  
— *Baptized to Moses, in the Cloud, in the Sea*, 1 Cor. x. 1, 2.  
— *Baptism compared to Noah's Ark*, 1 Pet. iii. 21.  
Barnabas, mentioned Acts iv. 36, 37. Chap. xiii.  
Basket, Saul let down in, Acts ix. 25.  
Beasts, at Ephesus, 1 Cor. xv. 32.  
Before, *Things that are before*, Phil. iii. 13.  
— *He is before all things*, Col. i. 17.  
Beginning, *he is the Beginning*, Col. i. 18.  
— *From the Beginning*, 1 John i. 1. 2 John 5, 6.  
— *In the Beginning*, John i. 1.  
— *Beginning of Days*, Heb. vii. 3.  
Beholding, earnestly, ἀτείσας, Acts xxiii. 1.  
Beræa, Paul there, *Character of the Berdens*, Acts xvii. 10, 11.  
Beyond, go beyond, 1 Thes. iv. 6.  
Bishop, applied to several People, Acts ii. 17, 18.  
— *A good Bishop, what?* 1 Tim. iii. 1, 2, &c. Tit. i. 6. See Elder.  
— *Bishopric*, Acts i. 20.  
Blasphemy, *what?* Acts xviii. 6. xix. 37. xxvi. 11. Rom. ii. 24. Tit. ii. 5. James ii. 7. Matth. ix. 3. John x. 36.  
— *blaspheming against the Holy Ghost, what?* Matth. xii. 33. Mark iii. 28, 29, 30.  
Blind, i. e. Ignorant, Foolish, Titles given to the Heathens, Luke iv. 18. Rom. ii. 19.  
— *And applied to the unbelieving Jews*, Matth. xv. 14. xxiii. 17. John ix. 40, 41. 2 Pet. i. 9.  
Blood of Christ, our Sacrifice, we are redeemed by it, Heb. ix. 12, 13. x. 19. Eph. ii. 13. 1 Pet. i. 19. Acts xx. 28. Rom. iii. 25. v. 9. Eph. i. 7. Col. i. 14. and elsewhere.  
— *Communion of the Blood of Christ*, 1 Cor. x. 16.  
— *Blood, Water, and Spirit*, 1 John v. 6, 7, 8.

Blood,

## I N D E X.

- Blood, *Blood, refiſed unto Blood*, Heb. xii. 4.  
— *All things purged with Blood*, Heb. ix. 22.
- Boasting. See *Glorying*.  
— *Proud Boasters*, Rom. i. 30. 2 Tim. iii. 2.  
— *Where is Boasting*, Rom. iii. 37.  
— *St Paul's Boasting*, 2 Cor. Chap. xi. & xiii.
- Body of Christ, the Church, Rom. xii. 4, 5. 1 Cor. x. 17. xii. 13, 20. Eph. ii. 16. iv. 4. Col. i. 24. iii. 15. Eph. i. 23.  
— *Communion of the Body of Christ*, 1 Cor. x. 16.
- Bodies, of Christians, not for Fornication, 1 Cor. vi. 13.  
— *Are Members of Christ*, ib. Verse 15.  
— *Sin without the Body*, 1 Cor. vi. 18.  
— *Sinneth against his owne Body*, ib.  
— *The Body is Christ*, Col. ii. 17.  
— *A Body haſt thou prepared*, Heb. x. 5, 10.  
— *In the Body*, Heb. xiii. 3. 2 Cor. xii. 3. v. 6, 10.  
— *Resurrection of the Body*. See *Resurrection*.  
— *Bodily, the Fulnes of the Godhead bodily*, Col. ii. 9.
- Book of Life, Phil. iv. 3.
- Born again of God, 1 Pet. i. 23. 1 John ii. 6. Note ib.  
— *Of Water and Spirit*, John iii. 3, 5.  
— *First Born*, Heb. xii. 23.  
— *First Begotten*, Heb. i. 6.  
— *Of every Creature*, Col. i. 15.  
— *From the Dead*, ib. Verse 18.
- Breastplate, Eph. vi. 14.
- Bring with him, 1 Thess. iv. 14.
- Brightnes of his Coming, 2 Thess. ii. 8.
- Brother, the Sense of it.  
— *Brother, whose Praise is in the Gospel*, 2 Cor. viii. 18.  
— *Brother of low degree*, James i. 9.  
— *Brother signifies Kinsman*, 1 Cor. ix. 5. Gal. i. 19.  
— *As a Brother*, 2 Thess. iii. 15.
- Brethren, Christian, Duty of Love to them, 1 Pet. i. 22. iii. 9. 1 John iii. 14, 16. See *Charity*.  
— *Call u Brethren*, Heb. ii. 11, 12, 17.  
— *False Brethren*, 2 Cor. xi. 26. Gal. ii. 4.
- Building, of this Building, Heb. ix. 11.  
— *A Building of God*, 2 Cor. v. 1.
- Burden, bear his own Burden, one another's, Gal. vi. 2, 5.  
Burdenome, 1 Thess. ii. 6.

## C.

- CAIN, 1 John iii. 12. Jude 11.  
Calling, called, Rom. i. 6. viii. 28. 1 Cor. i. 26. Phil. iii. 14. 2 Tim. i. 9. See *Elect*. Calling,

## I N D E X,

- Calling, *Abide in his own Calling*, 1 Cor. vii. 20, 24.  
Cæsar, *render unto Cæsar*, Matth. xxii. 21.  
— *Paul appeals to Cæsar*, Acts xxv. 11. *Cæsar's Household*, Phil. iv. 22.  
Camp, *without the Camp*, Heb. xiii. 11, 12, 13.  
Captain of the Temple, Acts iv. 1.  
Captives, *Captivity*, Eph. iv. 8.  
Cast away, *cast off*, Rom. xi. 1, 2. Luke ix. 25.  
— *A Cast-away*, 1 Cor. ix. 27.  
— *To cast out, Excommunicate*, Luke vi. 22. John ix. 34.  
— *Cast out Devils*, Matth. Mark, Luke, John, *passim*.  
Catholick, *Epistles, why so called*, Pref. to James, §. 5. Pref. to  
3 Epist. John §. 3.  
Ceasing, *without ceasing*, 1 Thess. v. 17. Eph. i. 16. Col. i. 9.  
Censoriousness, *Condemned*, Matth. vii. 1, &c. Luke vi. 37.  
Rom. xiv. 4. James iv. 11. 1 Cor. iv. 5. Col. ii. 16, 18.  
Ceremonies, *and positive Institutions are not of the same Obligation with Moral Duties, and ought to give place to them*,  
Matth. xii. 1, 14. xxii. 37, 38. Mark ii. 23, 28. Luke vi.  
1, 5. *See Moral Obedience*, John vii. 21, 23.  
Ceremonial Law was *Figurative and Temporal*, Rom. viii. 3.  
Gal. iv. 21, 31. Heb. vii. 11, 12, *to the End*. Heb. Chap. viii,  
ix. Chap. x. 1, &c. *and elsewhere*. *See Law*.  
Chains, *bound with two Chains*, Acts xii. 16. xxi. 33.  
— *Chains of Darkness*, 2 Pet. ii. 4.  
Change, *Shadow of Change*, James i. 19.  
— *Changed the Glory*, Rom. i. 19, 23, 25.  
— *We shall be changed*, 1 Cor. xv, 21, 22.  
— *Into the same Image*, 2 Cor. iii. 18.  
Charity, *Love and Mercy, the great Duty of Christians*, Luke xii.  
33. xiv. 12, 13, 14. 1 Cor. xiii. 1 Peter iv. 8. 1 John ii. 9,  
13. iv. 4, 8, 11, 21.  
— *Its Noble Properties and Effects*, 1 Cor. xiii.  
— *Ought to be Universal*, Matth. v. 43, 48. Luke x. 29, 38.  
vi. 27, 30, 36.  
— *Ought to be secret, without Ostentation*, Matth. vi. 1, 4.  
— *It's Blessing and Reward*, Matth. v. 7. xxv. 34, 40.  
— *Is measured by the Will, not by the outward Act*, Luke xxi.  
3, 4.  
— *It covers a Multitude of Sins*, 1 Peter iv. 8.  
— *Children, Emblems of Innocency*, Mark ix. 36, 37. x. 14.  
Luke xviii. 16.  
— *Little Children, my Children, &c.* 1 John ii. 11, 12.  
2 John 1, 4. 3 John 4.  
— *Childrens Duty to Parents*, Ephef. vi. 1. Coloff. iii. 20.  
— *Child-bearing, the Sense of it*, 1 Tim. ii. 15.

*Chosen,*

## I N D E X.

- Chosen, chuse, the Sense of it, Ephes. i. 4.*  
— *Chosen Men, Acts xv. 22.*  
— *Chosen Vessel. See Vessel.*  
— *Chosen in the Lord, i. e. a pious Christian, Rom. xv. 13.*  
— *Chosen to Salvation, 2 Thess. ii. 13, 14. See Elected.*  
*Christ, his Divinity, John i. 1, &c. Heb. i. 1, 2, &c.*  
— *The True Messiah, Rom. i. 13. 1 John iv. 1, 2, 3, 15.*  
v. 1, 11, 12. *See Faith.*  
— *His Temptation, Matth. iv. 1. Mark i. 12, &c. Luke iv. 1, &c.*  
— *His Doctrine proves his Commission, Mark iii. 22, 27.*  
— *His Death, Matth. xxvii. Mark xv. Luke xxiii. John xix. See Propitiation and Blood.*  
— *His Resurrection. See Resurrection.*  
— *His Ascension. See Ascension.*  
— *Of Christ, in Christ, to be Christ's, 1 Cor. i. 1, 12. 2 Cor. v. 17. x. 17. 1 John ii. 6.*  
— *Put on Christ, Gal. iii. 26. Rom. xiii. 14.*  
*Christ, how taken, Heb. xi. 26.*  
*Christianity, the Excellency and Reasonableness of it, Matth. xi. 29, 30. John i. 17. iv. 23, 24. vi. 39, 40. viii. 12.*  
— *How it fulfils the Law, Matth. xvii. 21, 27, 33, 38, 43.*  
— *Conditions of it, John iii. 18. See Moral Obedience and Faith.*  
*Christians, first so called at Antioch, Acts xi. 26.*  
— *Almost thou persuadest me to be, Acts xxvi. 28.*  
*Church. See Body of Christ's Church, i. e. a Christian Family, Rom. xv. 5. Coloss. iv. 15.*  
— *Tell it to the Church, Matth. xviii. 17.*  
*Circumcision, not necessary to Christians, Acts xv. See Pref. to Rom. and Gal. and see Ceremonial Law.*  
— *The Uncircumcision, the Circumcision, Rom. iii. 30. ii. 26. Ephes. ii. 11. Phil. iii. 2. Colos. iv. 11. Concision, Ibid.*  
*Citizen, Citizenship, Ephes. ii. 19. Phil. iii. 20.*  
*Cleanness and Uncleanness, the true Notion of it stated, Matth. xv. 10, 11. Mark vii. 15, 24.*  
*Clothed, clothed upon, unclothed, 2 Cor. v. 2, 3, 4.*  
*Cloak, St Paul's Cloak, the Sense of it, 2 Tim. iv. 13.*  
*Coals of Fire upon his Head, Rom. xii. 21.*  
*Cock-crow, Matth. xxvi. 34.*  
*Coming of Christ, Acts i. 11. James v. 7, 8, 9. 2 Pet. iii. 4. 2 Pet. i. 16. See Day of the Lord.*  
*Commandment, keeping the Commandments. See Obedience.*  
— *I speak not by Commandment, 2 Cor. viii. 8.*  
— *I have no Commandment, 1 Cor. vii. 25.*  
— *Law of carnal Commandment, Heb. vii. 16.*

Com-

# I N D E X.

- Commandment, *A New Commandment*, John xiii. 34. 1 John ii. 7, 8. 2 John 5.  
Condemned, *Self-condemned*, Tit. iii. 11.  
Common, *bad all things common*, Acts ii. 44, 45. iv. 32.  
—Common; *see Unclean*, Acts x. 14, 15, 27.  
Conscience, *in all good Conscience*, Acts xxiii. 1. xxiv. 16. Heb. xiii. 18.  
—*Void of Offence*, Acts xxiv. 16. 1 Tim. i. 5.  
—*A Weak Conscience, to Wound, Offend, or Sin against a Weak Conscience*, 1 Cor. viii. 7, 8, 9, 10, 11, 12. *See Weak*.  
—*A Seared Conscience*, 1 Tim. iv. 2.  
—*Conscience a Rule to judge of our selves by*, 1 John iii. 19, 20, 21.  
—*A Doubting Conscience*, Rom. xiv. 23.  
Confiscated, *the Sense of it*, Heb. x. 20. vii. 28.  
Confession of Sin to God, 1 John i. 9. *To Ministers*, James v. 16.  
Contentment, Matth. v. 3. Phil. iv. 11. 1 Tim. vi. 6. Heb. xiii. 5.  
Contention forbidden, Matth. v. 38, 39. Luke x. 29.  
—between Paul and Barnabas, Acts xv. 38, 39.  
Contineny, Matth. xix. 12. *See Chastity*.  
Contrary, *are contrary to all Men*, 1 Thest. ii. 15.  
Convert, *Conversion of St Paul*, Acts ix. 22, 26.  
—*The Merits of converting others*, James v. 19, 20.  
Consolation, *Son of Consolation*, Acts iv. 36.  
Cornelius, *Account of him*, Acts x. 1, &c.  
Corruption, *to see Corruption*, Acts xiii. 34, 35, &c.  
—*Inherit Corruption*, 1 Cor. xv. 50.  
Corinth, Paul there, Acts xviii. 1.  
—*Character of the Corinthians*, Preface to Corinth.  
—*Incestuous Corinthian*, 1 Cor. v.  
Corner, *head Stone*. *See Stone*.  
Covetousnes forbidden, *it's Danger*, Matth. xix. 23, 24. Luke xii. 15, 21. Eph. v. 5. Heb. xiii. 5. *See Riches*.  
Covenant, Heb. viii. 8. ix. 10. *See Testament*.  
Country, *seek a Country*, Heb. xi. 14, 15, 16.  
Creature, *the Creature*, Rom. viii. 19, 20, 21, &c.  
—*Expectation of the Creature*, ibid.  
—*A new Creature*, 2 Cor. v. 17. Gal. vi. 15.  
Cross of Christ, 1 Cor. i. 17, 18. Gal. vi. 14.  
—*Nailing it to his Cross*, Col. ii. 14.  
—*The Offence of the Cross*, Gal. v. 11.  
—*Crucify to themselves afresh*, Heb. vi. 6.  
Curse, *Curse of the Law*, Gal. iii. 10, 13.  
—*Made a Curse for us*, ibid. *See Anathema*.  
Cut off, *to cut off*, *to be cut off*, Gal. v. 12. Rom. xi. 22. *See Cast, cast away*.

DAMNED,

# I N D E X.

## D.

- DAMNED**, is one that is to be Condemned as guilty of a plain Sin, Rom. xiv. 23.
- Damnation** signifies Temporal Judgment, Rom. xiii. 2. 1 Cor. xi. 29.
- Eat Damnation, the Sense of it, 1 Cor. xi. 29.
  - Eternal, of Hell, Matth. xxiii. 33. John v. 29. 2 Thess. ii. 12. Mark iii. 29. See Punishment.
- Darkness**, i. e. a State of Sin, Ephef. v. 8. 1 Thes. v. 4, 15. 1 John ii. 8, 9.
- Darkness, i. e. Evil Actions, 1 John i. 5, 6, 7. Punishment, Jude 6, 13.
- Darts, fiery Darts**, Ephes. vi. 16.
- Day, the Day, Day of the Lord**, signifies either the Destruction of Jerusalem, or the final Day of Judgment, and very often both, 1 Cor. iii. 12, 13. 2 Cor. i. 14. 2 Tim. i. 12, 18. iv. 8. 1 Thess. v. 2, 8. 2 Thess. ii. 2, 3. Heb. x. 25. 2 Pet. iii. 10.
- The last Days, 2 Tim. ii. 1. Heb. i. 2.
- Deacons, Ordained**, Acts vi. 2, 3, 4, 5.
- Their Qualifications, 1 Tim. iii. 8.
- Deaconesses**, 1 Tim. iii. 11.
- Dead, Death, Resurrection of the Dead, the Sense of it**, Acts xxiii. 6, 8. xxiv. 15. See Resurrection.
- Dead to Sin, Rom. v. 11.
  - To the Law, Rom. vi. 4.
  - In Christ, 1 Thess. iv. 16.
  - Them that are dead, i. e. Gentiles, 1 Pet. iv. 6.
  - Death worketh in us, 2 Cor. iv. 11.
  - Saviour of Death unto Death, 2 Cor. ii. 16.
  - So great a Death, 2 Cor. i. 10.
- Debtor to Jew and Gentile**, Rom. i. 14.
- Debtor to the whole Law, Gal. v. 3.
  - Debtor, i. e. Offender, Matth. vi. 12. xxiii. 16, 18.
- Dedicated, the Sense of it**, Heb. ix. 18.
- Deep, the Deep**, Rom. x. 7.
- Been in the Deep, 2 Cor. xi. 25.
  - Deep Things of God, 1 Cor. ii. 10.
- Degree, a good Degree**, 1 Tim. iii. 13.
- Delusions, strong Delusions**, 2 Thess. ii. 11.
- Descent, with Descent**, Heb. vii. 3.
- Destruction, everlasting**, 2 Thess. i. 9.
- Destruction of the Flesh, 1 Cor. v. 5.
- Denying God the Lord**, 2 Pet. ii. 1. Jude 4. Matth. x. 33.
- Determined, fore-determined**, Acts iv. 28. See Ordained.

Devil,

Devil 25  
 —Hi  
 —Gi  
 —Sn  
 —Da  
 —De  
 —De  
 —De  
 —De  
 —De  
 —De  
 —De  
 —P  
 —Dis  
 —Divit  
 —Divid  
 —Divid  
 —Divid  
 —Divid  
 —Divid  
 —Divid  
 —Divid  
 —Divid  
 —In  
 —A  
 —N  
 —D  
 —Dog  
 —Doin  
 —Doin  
 —Doin  
 —W  
 —W  
 —Doo  
 —A  
 —D  
 —L  
 —D  
 —D  
 —I

## I N D E X.

- Devil, *not suffered to declare who Jesus was, and why?* Mark i.  
25, 34. Luke iv. 41.  
—*His Titles*, Ephes. ii. 2. John xii. 31.  
—*Give place to the Devil*, Ephes. iv. 27.  
—*Snare of the Devil*, 1 Tim. iii. 6.  
—*Doctrine of Devils*, 1 Tim. iv. 1.  
—*Devils believe and tremble*, James ii. 19.  
—*Devil contends with Michael*, Jude 9.  
Devout Men, *the Sense of it*, Acts ii. 5. viii. 2. x. 2, 7. xvii.  
4, 17.  
Diana of the Ephesians, Acts xix. 24.  
Disputer of this World, 1 Cor. i. 20.  
—*Without disputing*, Phil. ii. 14.  
—*Perverse Disputings*, 1 Tim. vi. 5.  
Disorderly, *i. e. idle*, 2 Thess. iii. 6, 7, 11.  
Divisions, *forbidden*, 1 Cor. i. 13. iii. 3. xi. 18.  
Divide the Word of Truth, 2 Tim. ii. 15.  
Divination, *Spirit of Divination*, Acts xvi. 16.  
Divorce,  
—*In case of Adultery, lawful*, Matth. v. 31, 32. Chap. xix. 3,  
4, &c. Mark x. 2, 3, &c.  
—*Not lawful on light and humoursome Reasons*, Luke xvi. 18.  
1 Tim. iii. 12. Tit. i. 6. 1 Cor. vii. 10, 11.  
Dogs, *the Sense of it*, Phil. iii. 2. Matth. vi. 7.  
Doing well, *in general*, Rom. ii. 7. 1 Pet. iii. 17. iv. 19.  
Doing, *well-doing*, *i. e. Charity*, Gal. vi. 9, 10. Acts x. 38.  
—*Well-doing, i. e. Obedience to Government*, 1 Pet. ii. 15.  
—*Well-doing signifies Industry*, 2 Thess. iii. 13. See Good.  
Door, Christ the Door, John x. 1, 7.  
—*A great Door opened*, 1 Cor. xvi. 9. 2 Cor. ii. 12.  
—*Door of Utterance*, Col. iv. 3.  
—*Door of Faith*, Acts xiv. 27.  
Dorcas, Acts ix. 36, &c.  
Doubt, *doubting*, Rom. xiv. 23.  
—*Doubtful Disputations*, Rom. xiv. 1.  
Draw, *the Sense of it*, John vi. 44.  
—*Draw nigh*, Heb. vii. 19. James iv. 8.  
—*Draw back*, Heb. x. 38, 39.  
Dreamers, *filthy*, Jude 8.  
Drunkennes *forbidden*, Eph. v. 18. Luke xxi. 34. Rom. xiii.  
13. Gal. v. 21.  
Dust, *shake off the Dust, what?* Acts xiii. 51. Matth. x. 14.  
Luke ix. 5. x. 11.  
Dwell, *to dwell in him*, *i. e. God*, 1 John ii. 6. Note ib.  
—*I will dwell in them*, 2 Cor. vi. 16.

EARTH,

# I N D E X.

## E.

- EARTH** is to be burnt, 2 Pet. iii. 10.  
 ——Heavens and Earth, Eph. i. 10. iii. 15. 2 Pet. iii. 7. x. 13.  
 ——Uttermost Parts of the Earth, what? Acts i. 8.  
 ——Earth, Earthy, 1 Cor. xv. 47, 48, 49.  
**Easter**, mentioned Acts xii. 3, 4.  
**Eat and Drink**, Luke xxii. 30. xiii. 26. John vi. 53.  
 ——Power to Eat, 1 Cor. ix. 4.  
 ——Let us Eat and Drink, 1 Cor. xv. 32.  
**Edification**, Rom. xv. 2. 1 Thess. v. 11. 1 Cor. xiv. 3. 2 Cor. x. 8. xiii. 10. 1 Cor. viii. 10. x. 23. xiv. 4, 17. Eph. iv. 12, 29.  
**Eye bath not seen**, 1 Cor. ii. 9.  
 ——Eye be single, Matth. vi. 2. Luke xi. 34.  
 ——An evil Eye, ibid.  
 ——Eye-Service, Ephes. vi. 6. Col. iii. 22.  
**Elder**, *Elders*, *Elder Men*, 1 Tim. v. 1, 13.  
 ——*Elder Women*, 1 Tim. v. 2.  
 ——*Apostles, so called*, Acts xi. 38. 2 John 1. 3 John 1. 1 Pet. v. 1.  
 ——*Other Ministers called Elders*, Acts xiv. 23. xv. 2, 6, xxi. 18.  
 ——*Elders, i. e. the Patriarchs*, Heb. xi. 2.  
 ——*Elder shall serve the Younger*, Rom. ix. 12.  
**Elect**, i. e. *Christians*, Rom. xi. 5, 7. xvi. 13. 2 Tim. ii. 10. Tit. i. 1. See Chosen.  
**Election**, i. e. being Christians, Rom. xi. 5. 1 Thess. i. 4.  
 ——*Election respects Abraham*, Rom. xi. 28.  
**Elements of the World**, Gal. iv. 3, 9.  
**Elements shall melt**, 2 Pet. iii. 10, 12.  
**Elymas**, Acts xiii. 8.  
**End, the End, Ends of the World, End of all Things**, Matth. xxiv. 3, 14. Mark xiii. 7. 1 Cor. xv. 24. x. 11. Heb. ix. 26. 1 Pet. iv. 7. Luke xxi. 9.  
 ——*End of their Conversation*, Heb. xiii. 7.  
 ——*End of the Law*, Rom. x. 4.  
**Enemies**, *Love of Enemies*, Matth. iii. 44, 45, &c. Acts vii. 60. 1 Thess. v. 15. 1 Pet. iii. 9.  
 ——*Count him not as an Enemy*, 2 Thess. iii. 15.  
**Enmity, slain the Enmity**, Ephes. ii. 16.  
**Enlightned, the Sense of it**, Heb. vi. 4.  
**Enoch, his Prophecy**, Jude 14, 15.  
 ——*His Translation*, Heb. xi. 5.  
**Entring in**, 1 Thess. i. 9. ii. 1.  
**Ephesus**, Paul there, Acts xix. 1.  
 ——*Of Ephesus, and the Ephesians, Pref. to the Ephes.*  
 ——*Paul's Speech to their Clergy*, Acts xx. 17, &c.  
**Epicureans**, Acts xvii. 18.

Epistle

## I N D E X.

- Epistle, *the Epistles were occasional Writings.* Pref. to Rom.  
—*Token of every Epistle,* 2 Thess. iii. 17.  
Estate, *left their first Estate,* Jude 6.  
Esau, Heb. xii. 16.  
Evangelist, 2 Tim. iv. 5.  
Evil, *do evil,* Rom. iii. 8. xii. 9. 2 Tim. ii. 9. 1 Pet. ii. 12.  
—*To discern both Good and Evil,* Heb. v. 14.  
—*The Evil One,* 1 John iii. 12.  
Eunuch, *the Eunuch,* Acts viii. 27. *Made Eunuchs,* Matth. xix. 12.  
Euroclydon, *Acts* xxvii. 14.  
Eutychus, *Acts* xix. 9.  
Examine, *Examining,* 1 Cor. xi. 28. 2 Cor. xiii. 5.  
—*Examining by Scourging,* Acts xxii. 24.  
Example, *good Example to be set,* Matth. v. 14, 16. 1 Tim. iv. 12. 1 Pet. v. 3.  
Exercise, *Bodily Exercise,* 1 Tim. iv. 8.  
Excellent, *Things that are Excellent,* Rom. ii. 18.  
Exhortation, *Heb.* xiii. 22. *Rom.* xiii. 8. 1 Cor. xiv. 3. 1 Tim. iv. 13.  
Expectation of the Creature, Rom. viii. 19.  
—*Christianity a State of Expectation,* 2 Cor. v. 7.  
Experience, *the Sense of it,* Rom. v. 4. Heb. v. 13.

### F.

- FABLES, *Jewish Fables,* 1 Tim. i. 4. iv. 7. 2 Tim. iv. 4. Tit. i. 14.  
Faith in general, what? Heb. xi. 1, &c. Rom. iv. 9, 11, 12, 13, 14. 2 Cor. i. 24.  
Faith bath sometimes a larger, and sometimes a more Limited Acceptation: Signifying,  
1. *The Christian Religion, in Opposition to the Mosaical Religion,* Rom. iii. 27, 31. ix. 32. x. 8. Gal. iii. 2, 7, 9, 14, 23, 24. Ephes. ii. 8.  
2. *Christian Freedom from Jewish Ceremonies,* Acts i. 17, 28.  
3. *Extraordinary Faith as a Qualification for working Miracles,* 1 Cor. xii. 9. xiii. 2, 13.  
4. *Reliance on Divine Providence,* Jam. i. 6.  
5. *The External Profession of Religion,* Jam. ii. 14, 17, 18.  
6. *A Persuasion of the Lawfulness, or Unlawfulness of any particular Thing,* Rom. xiv. 22, 23.  
Faith in Christ as the True Messiah, the main Article of Christianity, John viii. 24. Acts viii. 37. xx. 21. 1 John v. 1. and elsewhere.  
Faithful, *the Faithful,* Ephes. i. 1. Col. i. 2. Tit. i. 6. and elsewhere.  
—*Moses was Faithful,* Heb. iii. 2, 5.  
—*A faithful Saying,* 1 Tim. i. 15. iv. 9. 2 Tim. ii. 11. Tit. iii. 8.

E e

Faithful

## I N D E X.

- Faithful, *From Faith to Faith*, Rom. i. 17.  
—*They that are of Faith*, Gal. iii. 7.  
—*According to the Proportion of Faith*, Rom. xii. 6.  
—*The Measure of Faith*, Rom. xii. 3.  
Fall, *to Fall*, Rom. xi. 11, 12. 1 Cor. x. 12.  
—*Fall away*, 2 Thess. ii. 3.  
Father, *Fathers, signify*,  
1. *The Jewish Seniors*, Acts xxii. 1.  
2. *The Patriarchs*, Rom. ix. 5. *another Sense of it*, 1 Cor. iv. 15.  
—*Be to him a Father*, Heb. i. 5.  
—*Without Father*, Heb. vii. 3.  
Fault, *Why doth he find Fault?* Rom. ix. 19.  
Fear, *in Fear*, 1 Cor. ii. 3. 1 Pet. iii. 15. *See Trembling*.  
—*No Fear in Love*, 1 John iv. 18.  
Feasts of Charity —————— 2 Pet. ii. 13. Jude 12.  
Feeble-minded, 1 Thess. v. 14.  
Field, *God's Field*, 1 Cor. iii. 9.  
Felix, *Acts xxiii. 24. xxiv. 3, 25.*  
Feet, *Apostles Feet*, Acts iv. 37. v. 2.  
—*Feet of Gamaliel*, *Acts xxii. 3. Feet shod*, Ephes. vi. 15.  
Fellowship, *Acts ii. 42. 1 John i. 3. Gal. ii. 9. 1 Cor. i. 9. x. 20. Ephes. iii. 9. Phil. ii. 1.*  
Festus, *Acts xxv. 1.*  
Fight, *the good Fight*, 2 Tim. iv. 7.  
Figure, *in a Figure*, Heb. xi. 19.  
Fire, *saved as by Fire*, 1 Cor. iii. 15.  
Fire, *Christ come in flaming Fire*, 2 Thess. i. 18.  
—*A consuming Fire*, Heb. xiii. 29.  
—*Eternal Fire*, Jude 7. *See Punishment*.  
—*The Earth shall be destroyed by Fire*, 2 Pet. iii. 10.  
Flesh, i. e. *Lusts of the Flesh*, Rom. vii. 5, 18. viii. 4, 5, &c. xiii. 14. Gal. v. 24. and elsewhere.  
—*Flesh*, i. e. *Legal Ceremonies and Privileges*, Rom. viii. 3. Gal. iii. 3. Phil. iii. 3, 4.  
—*Flesh and Spirit*, John vi. 63. 2 Cor. vii. 1.  
—*Infirmity of the Flesh*, Rom. vi. 19. Gal. iv. 13.  
—*Confidence in the Flesh*, Phil. iii. 3, 4.  
—*After the Flesh*, 2 Cor. v. 16. x. 3. Gal. iv. 23. Rom. viii. 5, 12, 13.  
—*In the Flesh, walk in the Flesh*, 2 Cor. x. 3. 1 Pet. iv. 2, 6. Rom. viii. 5, 12, 13.  
—*Temptations in the Flesh*, Gal. iv. 14.  
—*Works of the Flesh*, Gal. v. 16, 19.  
—*Sow to the Flesh*, Gal. vi. 8.  
—*Fair Shew in the Flesh*, Gal. vi. 12. *Glory in your Flesh*, ibid. Verse 13.

Flesh,

## I N D E X.

- Flesh, *Flesh and Blood*, Eph. vi. 12. 1 Cor. xv. 50. Heb. ii. 14.  
Fore-knowledge of God, Acts ii. 23. 1 Pet. i. 2.  
Fore-know, *fore-known*, Rom. xi. 2.  
Fore-ordained, 1 Pet. i. 2. See Ordained.  
Form of sound Words, 2 Tim. i. 13.  
—*Of Knowledge*, Rom. ii. 20.  
—*Of God*, Phil. iii. 6.  
—*Of Godliness*, 2 Tim. iii. 5.  
Fornication sometimes taken for Uncleanness in general, 1 Cor. v. 1, 9. vi. 9, 13, 15, 16, 18. 1 Thess. iv. 3.  
—*Or for incestuous Marriage*, 1 Cor. v. 1.  
—*The heinous Sin of it*, 1 Cor. Chapters v and vi. See Uncleanness.  
Fool, *become a Fool*, 1 Cor. iii. 18. iv. 10.  
—*I speak as a Fool*, 2 Cor. xi. 23.  
Foolishness of Preaching, 1 Cor. i. 18, 23, 25, 27. ii. 14.  
—*Instructor of the Foolish*, Rom. ii. 20.  
Forgiveness, enjoined, Mark xi. 25, 26. Luke xvii. 3, 4. Eph. iv. 32.  
—*Forgiveness of Sins in general*. See Justification.  
—*In particular*, James v. 15.  
Foundation of God, 2 Tim. ii. 19.  
—*A good Foundation*, 1 Tim. vi. 19.  
—*Of the Apostles and Prophets*, Eph. ii. 20.  
Free from Righteousness, Rom. vi. 20.  
—*From Sin*, ibid.  
—*Free from all Men*, 1 Cor. ix. 19.  
—*As Free*, 1 Pet. ii. 16.  
Freely, to preach the Gospel freely, 1 Cor. ix. 15, 19.  
Freedom, Roman Freedom valued and insisted on, Acts XVI. 37. xxiii. 25, &c.  
—*Freedom and Slavery, a Metaphor*, Rom. vi. 16, 23.  
Friend of God, James ii. 23.  
—*Of the World*, James iv. 4.  
Fulness of the Gentiles, Rom. xi. 12, 25.  
—*Of the Gospel*, Rom. xv. 29.  
—*Of the Godhead*, Col. ii. 9.  
—*Of him that filleth all in all*, Eph. i. 23.  
—*Of God*, Eph. iii. 19.  
—*Of Christ*, Eph. iv. 13.  
—*In him should all Fulness dwell*, Col. i. 18.  
—*Fill all things*, Eph. iv. 10.

## G.

GAIUS, who? 3 John 1.

Gall of Bitterness, Acts viii. 23.

E e 2

Gallio

in your Flesh,  
Flesh,

# I N D E X.

- G**allio, *Act. xviii.* 14.  
 Gamaliel, *Act. v.* 23. xxii. 3.  
 Garment, *sell his Garment*, Luke xxii. 36.  
 ——*Hating even the Garment*, Jude 23.  
 ——*New Cloth to an Old Garment*, Matth. ix. 16.  
 ——*Wedding Garment*, Matth. xxii. 11.  
 Gate, *the beautiful Gate*, Act. iii. 2.  
 ——*Strait Gate*, Matth. vii. 13. Luke xiii. 34.  
 ——*Suffered without the Gate*, Heb. xiii. 12.  
 Gathering together, 2 Thess. ii. 1.  
 Genealogy of Christ, Matth. i. 2, &c. Luke iii. 23, &c.  
 ——*Endless Genealogies*, 1 Tim. i. 4. Tit. iii. 9.  
 Generation, *a chosen Generation*, 1 Pet. ii. 9.  
 ——*Wise in their Generation*, Luke xvi. 8.  
 ——*Who shall declare his Generation?* Act. viii. 33.  
 ——*Served his own Generation*, Act. xiii. 36.  
 General Epistles, *why called General?* Preface to James, §. 5.  
 and to 3 John, §. 3.  
 Gentleness, *Jude 22, 23. See Humility.*  
 Gentiles first Converted, Act. x. 1, &c.  
 ——*Their notorious Vices*, Rom. i. 1, &c. 1 Pet. iv. 2, 3.  
 ——*Were designed the Gospel-Privileges as well as the Jews*,  
 Rom. i. 17. and Chapters ii, iii, iv, and v. 1 Cor. xiii. 13.  
 Gal. ii. 2, 8. iii. 14. Eph. iii. 1, 6, 8. Col. i. 27. 1 Tim. ii.  
 7. 2 Tim. i. 11. iv. 17.  
 Ghost, *Holy Ghost promised*, Act. i. 5. Matth. iii. 11. John xiv.  
 20. and elsewhere.  
 ——*The Descent of the Holy Ghost*, Act. ii. 1, &c.  
 ——*Baptized with the Holy Ghost*, Act. i. 3.  
 ——*Holy Ghost was conferred by the Apostles*, Act. ii. 38. viii.  
 15, 17.  
 ——*Given sometimes before, sometimes after Baptism*, Act. x.  
 44, 47, 48. and viii. 16, 17.  
 ——*Filled with the Holy Ghost*, i. e. *with a particular Gift*,  
 Act. iv. 31.  
 ——*Seemed good to the Holy Ghost and to us*, Act. xv. 28.  
 ——*Joy in the Holy Ghost*, 1 Thess. i. 6. *See Spirit.*  
 Gift, *Gifts signify*.  
 1. *The Grace and free Mercy of the Gospel-Salvation*, Rom.  
 v. 15, 16, 17, 18.  
 2. *Spiritual and Extraordinary Gifts*, 1 Cor. xii. 4, &c. at-  
 tending the Apostolical Office, 1 Pet. iv. 10, 11. and elsewhere.  
 3. *Gifts signify Charity*, 2 Cor. ix. 15. Phil. iv. 17. and  
 elsewhere.  
 ——*Neglect not the Gift*, 1 Tim. iv. 14. 2 Tim. i. 6.  
 ——*The heavenly Gift*, Heb. vi. 4.

Gift,

Gift,

Girdl

Glory

23

Glory

26

Glory

Glory

Glory

God,

No

Godl

Good

R

—D

Gove

Gosp

fue

M

A

tic

## I N D E X.

- Gift, gave Gifts unto Men, Eph. iv. 8.*  
*Offer Gifts, Heb. v. 1. viii. 3, 4. ix. 9. xi. 4.*  
*Girdle, Paul's Girdle, Acts xxi. 11.*  
*Your Loins girt, Eph. vi. 14. 1 Pet. i. 13.*  
**Glory, Glorifying.**  
*From Glory to Glory, 2 Cor. iii. 18.*  
*Glory of Christ, Glory of the Man, 1 Cor xi. 7.*  
*Glory of Christ to be revealed, 1 Pet. iv. 13. v. 1. Rom. iii. 23. xv. 2.*  
*The Excellent Glory, 2 Pet. i. 17.*  
**Glory of God, John xi. 40. Acts vii. 55.**  
*Is the End of the Gospel, 2 Cor. i. 22. Phil. ii. 11. 2 Cor. iv. 15.*  
*Do all to the Glory of God, 1 Cor. x. 31.*  
**Glorying of St Paul, 2 Cor. Chapters xi & xii.**  
*Of the false Teachers, ibid. See Boasting.*  
**Glorified, Christ glorified not himself, Heb. v. 5.**  
**God, his Being and Providence proved, Acts xiv. 17. xvii. 27, 28.**  
*Name of God, it's Use in the Hebrew Tongue, 2 Cor. viii. 1.*  
**Note, ibid.**  
*Without God in the World, Eph. ii. 12.*  
*To the unknown God, Acts xvii. 23.*  
*Husband of God, Eph. ii. 19.*  
*Life of God, Eph. iv. 18. Increase of God, Col. ii. 19.*  
*All that is called God, 2 Thess. ii. 4.*  
**Godhead, Rom. i. 20. Col. ii. 9.**  
**Good Things, give good Things, Matth. vii. 7, 12.**  
*That which is good, 1 Thess. v. 15.*  
*That good Thing, 2 Tim. i. 14.*  
*Both Good and Evil, Heb. v. 14.*  
**Good Man, signifies a merciful Man, Matth. i. 19. Acts xi. 24. Rom. x. 7.**  
*Doing Good, i. e. Charity, Luke vi. 33. Heb. xiii. 16. See Doing. Government. See Magistrates.*  
**Gospel, whose Praise is in the Gospel, 2 Cor. viii. 8.**  
*Of the Circumcision, Gal. ii. 7.*  
**Gospel, signifies a particular Article, Gal. ii. 14. See Christianity.**  
**Grace, χάρις in the New Testament, is derived from, and answers to חֶסֶד in the Hebrew. It's primary Sense is, Favour, Mercy, Bounty: From whence it is branched out into several Acceptations, some more general, others more limited and particular, under the following Heads;**  
  1. Grace, i. e. Favour, free Bounty, Rom. iv. 4, 16. i. 7. xii. 6. 1 Cor. xv. 10. 2 Cor. vi. 1. Gal. i. 3, 15. Eph. i. 7. vi. 24. Phil. i. 2. 1 Thess. i. 1. v. 28. 2 Thess. iii. 16, 18. Heb. iv. 16. xiii. 25. James iv. 6. See Note there.

## I N D E X.

2. Grace, i. e. *the Gospel-Religion*, John i. 17. Acts xiii. 43. xv. 11. xviii. 27. Rom. iv. 2. vi. 14, 15. xi. 5, 6. Gal. i. 6. ii. 21. v. 4. Eph. i. 6. ii. 5, 8. 2 Thess. i. 12. ii. 16. Heb. xii. 15, 28. xiii. 9. 1 Pet. v. 12. 2 Pet. iii. 18. Jude 4. 1 Cor. i. 4.
3. Grace, i. e. *the happy Success of the Gospel*, Acts xi. 23. 1 Cor. i. 4.
4. Grace taken adjectively, by a Hebraism, signifies as much as Gracious, Acts xiv. 3. xx. 24, 32.
5. Grace, i. e. *the Apostolical Office, and the Endowments of the Spirit that qualified the Apostles to discharge it*, Rom. xii. 3. xv. 15. 1 Cor. iii. 10. Gal. ii. 9. Eph. iii. 2, 7, 8. iv. 7. 1 Pet. iv. 10, 11.
6. Grace, i. e. *Charity, a charitable Collection*, 2 Cor. viii. 1, 6, 19. ix. 14.
7. Grace seems to signify the Honour of suffering for Christianity, Phil. i. 7.
8. Grace, i. e. *Edification, Profit*, Eph. iv. 29.
9. Grace, i. e. *our final Reward*, 1 Pet. ii. 10, 13.
- Spirit of Grace, Heb. x. 29. Let us have Grace, Heb. xii. 28.
- Throne of Grace, Heb. iv. 16. Grace for Grace, John i. 16.
- Singing with Grace, Col. iii. 16.
- Your Speech be with Grace, Col. iv. 6.
- Heart established with Grace, Heb. xiii. 9.
- Grafted in, Rom. xi. 17, 19
- Greeks, Grecians, i. e. *Gentiles proselyted to the Jewish Religion*, Acts vi. 1. ix. 28. xi. 20. xiv. 1. xvii. 4. xix. 20. and elsewhere.
- Greeks, i. e. *Gentiles*, Acts XVI. 1. xvii. 12. xviii. 17. xix. 17. xx. 21. Rom. x. 12. Gal. iii. 28. Col. iii. 11. 1 Cor. i. 22, 23. and elsewhere.
- Grieve a Brother, Rom. xiv. 15.
- Grieved, the Sense of it, 2 Cor. ii. 4, 5.
- Grieve the Holy Spirit, Eph. iv. 30.
- Groanings, that cannot be uttered, Rom. viii. 26.
- We groan, Rom. viii. 22, 23. 1 Cor. v. 2, 4.

## H.

- HAGAR, Gal. iv. 21, &c.
- Hair, long Hair, 1 Cor. xi. 14, 15.
- Habitation of God, Eph. vi. 22.
- Hanged himself, the Sense of it, Matth. xxvii. 5. Acts i. 18.
- Hard to be understood, the Sense of it, 2 Pet. iii. 16.
- Hand of God, Luke i. 66. Acts xi. 21. and elsewhere.
- Right-hand of God, Acts ii. 25, 33, 34. v. 31. vii. 55, 56. Eph. i. 20. Coloss. iii. 1. Heb. i. 3, 13. viii. 1. x. 12. xii. 2. 1 Pet. iii. 22.
- At hand, the Lord is at hand, Phil. iv. 5.

Hand,

Hand,  
Hand  
fice,  
i. 1  
—  
A  
—  
Have,  
Hated  
Hay,  
Head  
—  
Heale  
Health  
Heart  
—  
Heari  
Heat  
Heave  
Heav  
Heav  
Heav  
Heav  
Hebr  
—  
Heir,  
—  
Hell,  
—  
Helm  
Here  
Here  
Hero  
—  
Hero  
High  
Holy  
Holy  
Hone  
—  
Ho

## I N D E X.

- Hand, *with my own Hand*, Rom. xvi. 26. 1 Cor. x. 20. 2 Thess. iii. 17.  
— *Holy Hands*, 1 Tim. ii. 8. 2 Tim. i. 6.  
Hands, *Imposition of Hands, used in Ordaining to any special Office, Work, or Message*, Acts vi. 6. xiii. 3. xix. 6. 1 Tim. i. 18. iv. 14. v. 22.  
— *In giving Blessing, and imparting the Gifts of the Holy Ghost*, Acts viii. 17. ix. 17. Heb. vi. 2.  
— *On the Right hand and Left*, 2 Cor. vi. 7.  
Have, *bath, the Sense of it*, Mark iv. 25. Luke viii. 18. 1 Cor. vii. 2.  
Hated, *Etau have I hated*, Rom. ix. 13.  
Hay, *Wood, Stubble*, 1 Cor. iii. 12.  
Head, *the Head*, 1 Cor. xi. 3, 6, 7. Col. ii. 19.  
— *Covering, uncovering the Head*, 1 Cor. xi. 3, 5, 6, 7, 13, 14.  
Healed, *Faith to be healed*, Acts xiv. 9.  
Health, *the Sense of it*, Acts xxvii. 34.  
Heart, *of one Heart*, Acts. iv. 32.  
—  *Harden not your Hearts*, Heb. iii. 8, 13. Gal. iii. 2, 5.  
Hearing, *Acts xxviii. 26. Rom. x. 17*.  
Heathens. See Gentiles.  
Heaven, *the Third*, 2 Cor. xii. 2.  
Heavenly, *the*, 1 Cor. xv. 48, 49. See Earth.  
Heavenly Things, *Heb. viii. 5. ix. 23*.  
— *Shake the Heavens*, Heb. xii. 26. Luke xxi. 26.  
Hebrews, *who?* Acts vi. 1. Preface to Hebrews.  
— *Hebrew Tongue, what?* Acts i. 19. xxvi. 14. xxi. 40.  
— *Hebrew of the Hebrews*, Phil. iii. 5.  
Heir, *a Metaphor*, Gal. iv. 1, &c.  
— *Heir of all Things*, Heb. i. 2.  
— *Of Promise*, Heb. vi. 17.  
Hell, *one Sense of it*, 2 Pet. ii. 4.  
— *The Sense of it the Grave*, Acts ii. 27, 31. 1 Cor. xv. 55.  
— *Fire*, Matth. v. 22, 29, 30. Luke xii. 5. Matth. xxviii. 33.  
Helmet of Salvation, Eph. vi. 17. 1 Thess. v. 8.  
Hereticks, Tit. iii. 10.  
Heresies, 2 Pet. ii. 1, 2. 1 John and Jude. See False Teachers.  
Herod terrified at the Birth of Jesus, why? Matth. ii. 3.  
— *His Cruelty*, Matth. ii. 18.  
— *Persecutes the Church*, Acts xiii. 1.  
Herod Agrippa, *his Death*, Acts xii. 21, 23.  
Higher than the Heavens, Heb. vii. 26.  
Holy, *Holiness*, Heb. xii. 14. 1 Pet. i. 15, 16. See Obedience.  
Holy Place, *Holy of Holies*, Heb. ix. 3, 8, 12. x. 19.  
Honest, *Things honest*, 2 Cor. viii. 21. Phil. iv. 8. 2 Cor. xiii. 7.  
— *Walk honestly*, 1 Thess. iv. 12. 1 Pet. ii. 12. Rom. xiii. 13.  
Heb. xiii. 18.  
Honour, *double Honour*, 1 Tim. v. 3, 17.  
— *Possess your Vessels in Honour*, 1 Thess. iv. 4.

# I N D E X.

- Hope, *Christian Hope*, Tit. ii. 13. Heb. vii. 19. and elsewhere.  
— *Hope of Israel*, what? Acts xxviii. 20.  
— *Them that have no Hope*, 1 Theff. iv. 13.  
Hospitality recommended, Heb. xiii. 12. 1 Pet. iv. 9. 3 John 5, 6.  
Hour, *the third Hour*, Acts i. 15. Mark xv. 25.  
— *Sixth Hour*, Matth. xx. 5.  
— *Ninth Hour*, Acts iii. 1. x. 3.  
— *Eleventh Hour*, Matth. xx. 6.  
House, *from House to House*, Acts ii. 46.  
House-Top, *Acts x.* 9.  
House of God, Heb. x. 21. 1 Pet. iv. 17.  
Household of Faith, Gal. vi. 10.  
— *Of God*, Eph. ii. 19.  
— *Of Onesiphorus*, 2 Tim. iv. 19.  
— *Of Stephanus*, 1 Cor. i. 16.  
— *Cæsar's Household*, Phil iv. 22.  
Humility, *it's Neceſſity and Excellency*, Matth xviii. 2, 3, &c.  
xx. 26, 27, 28. John xiii. 13, 17.  
— *It's Blessing*, Matth. v. 3. James iv. 6, 7, 8. 1 Pet. v. 5, 6.  
Husbands, *their Duty*, Eph. v. 23, 25. Col. iii. 19. 1 Pet. iii. 7.  
*See Pref. to Ephesians.*

## J.

- JAMES, *Brother of John*, *Acts xii.* 2.  
James, *Bishop of Jerusalem*, *Acts xii.* 17. *James i.* 1. and  
*Preface to James.*  
Jannes and Jambres, *2 Tim. iii.* 8.  
Jaylor Converted, *Acts XVI.* 27.  
Iconium, Paul there, *Acts XIV.* 1.  
Idols, *Idol Feasts*, *1 Cor Chap. viii.* and x.  
— *Pollution of Idols*, *Acts XV.* 20.  
Jerusalem, *the Destruction of it foretold*, Matth. xxiv. Mark xiii.  
Luke xvii. 20, &c. Luke xxi. 1 Theff. v. 1, 2, 3. 2 Pet. iii. 10.  
— *See Day of the Lord, and Coming of Christ.*  
Jerusalem, *i. e. the Church*, Gal. iv. 24, 25.  
— *The Heavenly Jerusalem*, *Heb. xxii.* 22.  
Jesus, *the Meaning of that Name*, Matth. i. 21.  
— *That Jesus is the True Messiah, the main Article of Christianity.* See Christ and Faith.  
— Bar Jesus. See Elymas.  
Jesting forbidden, *Ephes. v.* 4.  
Jews, *their Vices*, Rom. ii. and Chap. iii. 10, &c. *2 Tim. iii.* 2.  
James i. 1, &c.  
— *Their Rejection*, Matth. viii. 12. xxi. 43, &c. xxii. 7.  
— *Their Destruction foretold*, Matth. xxiv. *See Jerusalem.*  
Jews,

# I N D E X.

- Jews, *Their Privileges*, Rom. ix. 4, 5. Rom. ii. 17, 18, 19, 20.  
— *Were first to be Preached to*, Acts ix. 20. xi. 12, 13, 14,  
15. xvii. 1, 2. xviii. 4. xix. 8.  
Jews, *signifies Jewish Christians*, Gal. ii. 13.  
Ignorance an *Excuse for Sin, and how far*, Acts iii. 17. 1 Tim. i.  
13. Luke xii. 48. John xv. 22.  
Illuminated, Heb. x. 32. See *Enlightened*.  
Image, *the Sense of it*.  
— *Of his Person*, Heb. i. 3.  
— *Very Image of the Things*, Heb. x. 1.  
— *Image of the Earthly, Heavenly*, 1 Cor. xv. 49.  
— *Conformed to the Image of God, of Christ*, Rom. viii. 29.  
2 Cor. iii. 18.  
— *Jupiter's Image*, Acts xix. 35.  
Image-Worship forbidden. See *Idol, Idolatry*.  
Immortality, 1 Tim. vi. 16. 2 Tim. i. 10.  
Impossible, *the Sense of it*, Heb. vi. 4. Matth. xix. 26. Luke xvii. 1.  
Imputed. See *Accounted*.  
Incestuous Corinthian, 1 Cor. v.  
Indifferent Things, Rom. xiv. 1 Cor. viii. 7, 13.  
Industry encouraged, 2 Thess. iii. 6, &c.  
Inheritance of the Saints, Ephes. i. 14, 18. Acts xxvi. 18.  
Heb. vi. 12. and elsewhere.  
— *By Inheritance Christ obtained a more Excellent Name*,  
Heb. i. 4.  
Infirmity, *one Sense of it*, Rom. vi. 19. xv. 1.  
— *Another*, 2 Cor. xi. 30. xii. 5, 10.  
— *Another*, 1 Tim. v. 23. See *Weak*.  
Infidelity, *obstinate Infidelity, not to be cured by Miracles: The great Danger of it, the Unreasonableness of it*, Matth. xvi. 4.  
See *Apostacy*.  
Interpretation, *private*, 2 Pet. i. 20. *Of Tongues*, 1 Cor. xii.  
20. xiv. 26.  
Interrogations, *their Use in the Eastern Languages*, 1 Cor. ix. 5.  
Intercession of Christ, Heb. vii. 25. 1 John ii. 1.  
— *Of the Spirit, what?* Rom. viii. 26, 27.  
— *Another Sense of it*, Rom. xi. 2.  
John Baptist, *the Design of his Baptism and Preaching*, Matth. iii.  
1, &c. Mark i. 1, 8. Luke i. 14, &c. Luke iii. 1, &c.  
Acts i. 4. xiii. 24, 25. xix. 4. John i. 6, 7, 8, 15, 23, &c.  
iii. 25, &c.  
— *Jesus's Character of him*, Matth. xi. 10, 11, &c.  
— *His Death*, Matth. xiv. 6, 7, &c.  
— *Why Jesus would be Baptized by him*, Matth. iii. 14, 15.  
John, *Mark*, Acts xii. 25.  
Joseph of Arimathea, Luke xiii. 50, &c.

Join

## I . N . D . E . X .

- Join unto, Acts v. 13. viii. 29. ix. 26.  
—To the Lord, to a Harlot, 1 Cor. vi. 16, 17.  
Israel of God, Gal. vi. 16.  
—After the Flesh, 1 Cor. x. 18. } See Jews.  
Judas the Traitor, Acts i. 16, &c.  
—Another Judas, Acts xxxvi. 37.  
Judgment, future Judgment. The Certainty of it, Acts xvii. 31.  
Rom. ii. 16. 2 Cor. v. 10.  
—Descriptions of the last Judgment, Matth. xxv. 31, &c.  
1 Thess. iv. 15, 16, 17. 1 Thess. v. 1, 2, 3. 2 Thess. i. 7, 8,  
9, 10. 2 Pet. iii. 7, 14.  
—These Descriptions are often mix'd up with, and express'd  
in, the same Terms with those of the Destruction of Jerusalem.  
See Pref. to Thess. §. 4. Pref. to 1 Pet. §. 5. See also in Day  
of the Lord. Coming of Christ. Jews and Jerusalem.  
—God's final Judgment will be Impartial, Matth. xvi. 27.  
Rom. ii. 2, 10, 11, 26, 27.  
Judging, rash Judging condemned. See Censurousness.  
—Judges of evil Thoughts, James ii. 4.  
—Judgment begin at the House of God, 1 Pet. iv. 17.  
—His Judgment was taken away, Acts viii. 33.  
—I give my Judgment, 1 Cor. vii. 25.  
Justice enjoined, Matth. vii. 12.  
Just, Just Man, Δίκαος, i. e. Merciful, Mark i. 19. Acts x. 22.  
—The larger Sense of it, Acts xxiv. 15. Heb. xii. 23.  
—The Just One, Acts iii. 14. vii. 52. xxii. 14. James v. 6.  
Justification, Justify: Mostly signifies the Pardon of Sin; and our  
being put into a State of Salvation, upon the Conditions of the  
Gospel, Acts xiii. 39. Rom. iii. 30. iv. 5. v. 1. viii. 30.  
Gal. ii. 16, 17, 21. v. 4. Tit. iii. 7. James ii. 21, 22, &c.  
and elsewhere.  
—Abraham justified, Rom. iv. 2. James ii. 21.  
—God justified, Rom. iii. 4. 1 Tim. iii. 16.  
—Justifieth the Ungodly, Rom. iv. 5.

## K.

- KINDRED of the High Priest, what? Acts iv. 6.  
Kingdom of Heaven, of God, of Christ, i. e. the Gospel-Religion,  
Math. iv. 23. xiii. 28. vi. 33. xii. 28. Mark i. 14. Luke i.  
33. viii. 10. xiii. 18, 20. and in abundance of other Places.  
Kingdom of God, i. e. future Glory and Happiness, Luke xiii. 23,  
28. 1 Cor. vi. 9. xv. 50. 2 Tim. iv. 18. 2 Pet. i. 11.  
1 Tim. iv. 1. Acts xiv. 22. and elsewhere.  
Kingdom of Israel, understood of a Temporal Monarchy, Acts i. 6.  
Luke xvii. 20, 21. John xviii. 36.  
Kiss, holy Kiss, Rom. xv. 16. 1 Thess. v. 26. 1 Pet. v. 14.  
Kneeling, a Posture of Worship, Acts vii. 60. ix. 40. xx. 36.  
xxi. 5. 1 Thess. v. 26. Kneeling,

## I N D E X.

Kneeling, *bore the Knee*, Ephef. iii. 14. Phil. ii. 10.

— *The feeble Knees*, Heb. xii. 12.

Know, *to know*, i. e. *to love and approve of*, Matth. vii. 23.

1 Cor. viii. 3. John x. 14. Gal. iv. 9.

— *To know nothing among you*, 1 Cor. ii. 2.

— *To know God, Christ*, 1 Theſſ. iv. 5. 2 Theſſ. i. 8. 1 John ii. 6. *the Note there*.

Knowledge is a great Aggravation of Sin, Matth. xi. 21, 24.

Mark vi. 11. James iv. 17. See Ignorance.

— *One Sense of it*, 1 Cor. viii. 1, 2, 7, 10, 11.

— *Another*, 1 Cor. i. 5. xiii. 2. 2 Cor. viii. 7.

— *The Word of Knowledge*, 1 Cor. xii. 8.

— *By Knowledge*, 1 Cor. xiv. 6. 2 Cor. vi. 6.

— *Form of Knowledge*, Rom. ii. 20.

— *Husbands dwell with their Wives according to Knowledge*,  
1 Pet. iii. 7.

— *Add to Virtue Knowledge*, 2 Pet. iii. 5.

Known, *i. e. approved*, John x. 14. See Know.

Known unto God are all his Works, Acts xv. 18.

## L.

LABOUR, *that labour among you*, 1 Theſſ. v. 12. 1 Tim. v.

17. 1 Cor. xvi. 16.

— *Of Love*, Heb. vi. 10.

Lame Christian, Heb. xiii. 13. See Weak.

Laodicea, *the Epifle*, Col. iv. 16.

Law, *going to Law, how far forbidden*, Matth. v. 40. Cor. vi. 1, 6.

— *The Moſaical Law, how taken?* Rom. iv. 13.

1. *The Ceremonial Law not of eternal Obligation, but Temporary, Typical, and Figurative*, Actv. vii. 44, 50. Gal. iii. 19, 26. Heb. viii. 7, 13. ix. 9, 10. x. 1, &c. xii. 27. See Ceremonial.

2. *It cannot justify Men, nor is necessary to a Christian*, Rom. iii. 20. iv. 15. Gal. Chapters iii, iv, and v. Heb. vii. 11.

— *Jewiſh, bore terribly delivered*, Heb. xii. 18.

— *Law and Prophets*, i. e. *the Old Testament*, Rom. iii. 19, 21. Gal. iv. 21.

— *Lawful, i. e. poſſible*, 2 Cor. vi. 1, 6.

— *Them that are without Law*, 1 Cor. ix. 21.

— *Dead to the Law*, Gal. ii. 19.

— *The Royal Law*, James ii. 8.

— *The Law is open*, Aſl. xix. 38.

— *How Christ fulfilled the Law*, Matth. v. 17, 18. Rom. x. 4.

— *Lawfully used*, 1 Tim. i. 8.

— *Strive lawfully*, 2 Tim. ii. 5.

— *All things are lawful*, 1 Cor. xvi. 18.

Learn, learned the Sense of it, Heb. v. 8.

Learn,

# I N D E X.

- Learn, *Much Learning made thee Mad*, Acts xxvi. 24.  
—*Moses was Learned*, Acts vii. 22.  
Letteth, *be that letteth*, 2 Thess. ii. 7.  
Letter, *the Oldness of the Letter*, Rom. vii. 6.  
—*Letter killeth*, 2 Cor. iii. 6.  
—*Letter and Spirit*, ibid.  
—*His Letters are weighty*, 2 Cor. x. 10.  
—*How large a Letter, the Sense of it*, Gal. vi. 11.  
Liberty, *Christian Liberty*, 1 Pet. ii. 16. Gal. ii. 4.  
—*Called to Liberty*, Gal. v. 1, 13.  
—*Law of Liberty*, Jam. i. 15. ii. 12.  
—*Cautions how to use our Liberty*, 1 Pet. ii. 16. Gal. v. 13.  
1 Cor. viii. 19.  
Liberty, *another Sense of it*, 2 Cor. iii. 17.  
Libertines, *the Synagogue of Libertines*, Acts vi. 9.  
Life, *future Life*.  
—*Hid with Christ in God*, Col. iii. 3.  
—*All the Words of this Life*, Acts v. 20.  
—*Book of Life*. See Book.  
—*The true God, and eternal Life*, 1 John v. 20.  
Light, *in the Light, of Light, &c.* Eph. v. 8. 1 Thess. v. 5.  
1 John ii. 8. 1 John i. 5, 6, 7.  
—*Dwelleth in Light*, 1 Tim. vi. 6.  
—*Father of Lights*, Jam. i. 17.  
Like, *a Prophet like unto me, the Sense of it*, Acts iii. 22. vii. 37.  
Line, *another Man's Line*, 2 Cor. x. 16.  
Live unto God, *Christ liveth in me*, Gal. ii. 20.  
—*To live is Christ*, Phil. i. 21.  
—*Now we live*, 1 Thess. iii. 8.  
Locusts, *what?* Matth. iii. 4.  
Lord, *to do a thing unto the Lord*, Rom. xiv. 6.  
—*To live, die unto the Lord*, Rom. xiv. 8.  
—*In the Flesh, and in the Lord*, Philem. 16.  
—*To see the Lord*, Heb. xii. 14.  
—*In the Lord*, Rom. xvi. 2. 1 Cor. vii. 39. ix. 1. Eph. ii. 21.  
iv. 17. v. 8. 1 Thess. iii. 8. and elsewhere.  
—*Lord of Dead and Living*, Rom. xiv. 9.  
—*For the Lord's sake*, 1 Pet. ii. 13.  
Love, *Christian Love enjoined*, John xiii. 34, 35. xv. 12, 13,  
14. Rom. xiii. 18.  
—*God is Love*, 1 John iv. 16. See Charity.  
Loved, *Jacob have I loved*, Rom. ix. 13.  
Luke, *the Author of the Acts*, Acts i. 1.  
—*Was a Physician*, Col. iv. 14.  
Lydia converted, Acts xvi. 14.  
Lyar, 1 John ii. 22. iv. 20.

Lyar,

Lyar,  
Lying  
—Let  
—Cre  
Lyon,

MAC  
Roe

13

Mam  
Man,  
John  
Man 4

—

—

Mark  
Marri

—

Mar  
Maste  
Maste  
Matte  
Matth  
Meaf

Meat  
Meat

Medi  
6.

and  
Meek  
Meli  
Meli  
Men,  
—Ta  
—Of  
Merc

## I N D E X.

Lyar, *Make God a Lyar*, 1 John i. 10. v. 10.

Lying forbidden, Eph. iv. 25. Col. iii. 9.

—*Let God be True, and every Man a Lyar*, Rom. iii. 4.

—Cretians always *Lyars*, Tit. i. 12.

Lyon, *the Lyon*, 2 Tim. iv. 17.

### M.

MAGISTRATES, *their Duty, and the End of their Office*.

Rom. xiii. 3, 4. 1 Pet. ii. 13, 14.

—*Our Duty to them*, Rom. xiii. 1, &c. Tit. iii. 1. 1 Pet. ii. 13, 14. Matth. xxii. 21.

Mammon of *Unrighteousness*, Matth. xvi. 9.

Man, *Son of Man*, Heb. ii. 6. Matth. viii. 20. Mark ii. 10. John v. 27. Luke ix. 22. and elsewhere.

Man after Man, by *Man*, Gal. i. 11, 12. Luke vii. 34.

—*After the Manner of Men*. See *Men*.

—*The Old Man, New Man*, Col. iii. 9, 10.

—*Man of Sin*, 2 Thess. ii. 3.

Marks of the Lord *Jesus*, Gal. vi. 17.

Marriage recommended, 1 Cor. vii. 2. Heb. xiii. 4.

—*Why discouraged*, 1 Cor. vii. 9.

Marriage with *Infidels* forbidden, 1 Cor. vii. 39. 2 Cor. vi. 14.

—*Forbidden to Marry*, 1 Tim. iv. 3.

Mary and Martha, Luke x. 38.

Masters, *their Duty*, Eph. vi. 9. Col. iv. 1. 1 Pet. ii. 13.

Masters, i. e. Teachers, *Doctors*, Matth. xxiii. 10. James iii. 1.

Matter, *in any Matter*, 1 Thess. vi. 4.

Matthias chosen, Acts i. 23.

Measure, *beyond our Measure*, 2 Cor. x. 13, 14, 15.

—*Of the Stature of Christ*, Eph. iv. 13.

Meat, *strong Meat*, Heb. v. 12, 13. 1 Cor. iii. 2.

Meats and Drinks. See *Indifferent Things*.

—*Spiritual Meat*, 1 Cor. x. 3.

Mediator of one, Gal. iii. 19, 20.

—*One Mediator*, 1 Tim. ii. 5.

Mediatorship of *Christ*, *the Excellency and Necessity of it*, Heb. viii.

6. xii. 24. ix. 15. vii. 3, 20, 26. viii. 1. ix. 11. x. 21.

and elsewhere.

Meekness recommended, Matth. v. 5. See *Humility*.

Melchizedeck, Heb. v. 6, 10. vii. 1.

Melita, *the Isle*, Acts xxviii. 1.

Men, *after the manner of Men*, Rom. iii. 5. Gal. iii. 15.

—*Taken for Angels*, Acts i. 10.

—*Of Men*, Gal. i. 1. See *Man*.

Mercurius, *Act*s xiv. 12.

Mercy, *the Benefits of it*, James ii. 13. See *Charity*.

Mercy,

# I N D E X.

- Mercy, *sure Mercies of David*, Acts xiii. 34.  
—*On whom I will have Mercy*, Rom. ix. 18.
- Messiah. *See Christ.*
- Merry, *the Sense of it*, James v. 13.
- Michael, *mentioned*, 1 Pet. ii. 11.
- Milk, *need of Milk*, Heb. v. 12, 13. 1 Cor. ii. 2.
- Midst, *set them in the Midst*, Acts iv. 7.
- Mind of the Lord, Rom. xi. 34. *Of the Spirit*, Rom. viii. 27.  
—*Law of the Mind*, Rom. vii. 23.  
—*Write the Law in their Minds*, Heb. x. 16.
- Ministers to be maintained, 1 Cor. i. 1, 15.  
—*Why St Paul refused it*, 1 Cor. ix. 17, &c. 2 Cor. xi. 8, &c.
- Ministers, *their Duty*, Luke viii. 16. xxi. 25, 26. John xiii. 4, 14. Mark iv. 21. Luke xi. 17, &c. John x. 1, 2, &c. xiv. 15. xv. 8, 10.  
—*Their Reward and Punishment*, Mark ix. 50. Luke xii. 40, 41, &c.
- Minister, *to minister*, Acts xiii. 1. 2 Pet. iv. 11.  
—*To the Saints*, 1 Cor. xvi. 15. 2 Cor. ix. 1. viii. 4.  
—*John to their Minister*, Acts xiii. 5.  
—*Of the Circumcision*, Rom. xv. 8.
- Ministration, *one Sense of it*, Acts vi. 1.  
—*Another*, 2 Cor. iii. 7, 8, 9.
- Miracles, *true and false Miracles*, *how to be distinguished?*  
Matth. xii. 27, 28, &c. 1 Cor. xii. 3. 1 John iv. 1, 6.  
—*Christ's Miracles, and the Truth of them*, Matth. xii. 27, &c. John x. 37, 38. viii. 49, 50. Luke xi. 17, &c.  
—*Why Christ forbade them to be published*, Matth. ix. 30. xvi. 20. Mark viii. 26.  
—*Of the Apostles*, Acts iii. 2, &c. v. 1, 8. xiii. 9, &c. xix. 11, 12. xx. 9, &c. and elsewhere.  
—*Will not convince the Obstinate*, Matth. XVI. 4. Luke xvi. 30, 31. Mark viii. 12. Luke iv. 23, 27. xi. 19, 31, 32.  
*See Infidelity.*
- Moderation, Phil. iv. 5. 1 Tim. v. 21. James iii. 17. ii. 4.
- Mockers. *See Scoffers.*
- Mount, *Christ's Transfiguration there*, Matth. xvii. 1, &c. Mark ix. 2. 2 Pet. i. 18.  
—*That burneth with Fire*, Heb. xii. 18.  
—*Sinai*, Gal. iv. 24, 25.  
—*Come unto Mount Sion*, Heb. xii. 22.  
—*Christ's Sermon on the Mount*, Matth. v. 1, &c.
- Mourning, *the Sense of it*, Matth. v. 4.
- Moral Obedience, *the main thing in true Religion*, Matth. xii. 7. xv. 1, 12. xxii. 36, 40. xxiii. 24, 27. Luke iii. 10, 14. xi. 41, 42. Matth. vii. 21, 22, &c. Matth. xxii. 11, 14. Rom.

## I N D E X.

- Rom. xiv. 17. 1 Pet. i. 15, 16. 1 John ii. 3, 4, 5, 6. v. 2, 6.  
3 John 4. James i. 27. ii. 22. See Ceremonies.  
Mortification recommended, Col. iii. 5. 2 Cor. ix. 27.  
Moses his Faith and Virtue, Heb. iii. 2, 5. xi. 24.  
Mothers, Elder Women as Mothers, 1 Tim. v. 2.  
Mother of us all, Gal. iv. 26.  
—Mother, Sister, and Brother, Matth. xii. 48, 49, 50.  
Mark iii. 33, &c.  
Mult, must be, a limited Sense of it, 1 Cor. xi. 19.  
Mystery, signifies any thing not expected or known before, but now revealed, Rom. xi. 25. xvi. 25. 1 Cor. ii. 7. xiii. 2. xiv. 2.  
xv. 51. Ephes. i. 9, 10. iii. 3, 4, 9. vi. 19. Col. i. 26, 27.  
ii. 2. iv. 3.  
Mysteries of the Kingdom of God, Mystery of Godliness signify the Gospel-Doctrine and Religion in general, Matth. xiii. 11. Mark iv. 11. Luke viii. 10. 1 Tim. iii. 9, 16. 1 Cor. xiv. 5.  
Mystery, signifies a Comparison or Analogy, Eph. v. 32. Rev. i. 20. and xvii. 7.  
—Of Iniquity, 2 Thess. ii. 7.

## N.

- NAME, of God, of Christ, signify,  
1. God, or Christ himself, Acts iii. 16. xv. 4. Heb. xiii. 15.  
James ii. 7. 1 Pet. iv. 14. Rom. ix. 17.  
2. The Authority, Power, and Religion of Christ, Acts xvii.  
10, 12. 1 Cor. i. 10. Acts iii. 6. xxvi. 9. 1 Pet. iv. 14.  
Mark xvi. 17. and elsewhere.  
—To do a thing, to do all in the Name of Christ, Col. iii. 17.  
1 Cor. v. 4.  
—To call on the Name of Christ, of God, is,  
1. To profess his true Religion, Acts ii. 28. ix. 14. xxii. 16.  
xv. 17. Rom. x. 11, 12, 13, 14. 1 Cor. i. 2. 2 Tim. ii.  
19, 22. James ii. 7.  
2. Invoking and Praying to him, Acts vii. 59.  
—Or through his Intercession, Heb. xiii. 15.  
3. Invoking him for miraculous Cures, Acts xix. 13. iii. 6.  
—Names written in Heaven, Heb. xii. 23. Phil. iv. 3.  
—Words and Names, Acts xviii. 15.  
—Signifies Things or Persons, Acts i. 15. iv. 12. Ephes. i. 21.  
Phil. ii. 9.  
Nation, why St Paul accuseth not his Nation, Acts xxviii. 19.  
Nature, the Sense of it, 1 Cor. xi. 14. Heb. ii. 16. 1 Pet. i. 4.  
Nazarene, Nazarite.  
—Jesus called a Nazarene, Matth. ii. 23.  
—Christians called Nazarenes, Acts xxiv. 5.  
Nigh, the Word is nigh thee, Rom. x. 8.

Nigh,

# I N D E X.

Night, i. e. a Stage of Ignorance and Unregeneracy, Rom. xiii. 12.  
1 Thess. v. 5.

—Sleep in the Night, Drunk in the Night, 1 Thess. v. 7.

—Thief in the Night, 1 Thess. v. 9. 2 Pet. iii. 10.

Number, change of Number, common in the Eastern Languages,  
Matth. xxvi. 8. xxvii. 44. xxi. 7. ii. 20. xxii. 16.

## O.

OATH, the Lewdness and Use of an Oath, Heb. vi. 16.

Oaths, of all kinds, in common Conversation, forbidden, Matth. v.  
34. 37. xxiii. 18, 22. James v. 12.

Obedience. See Moral Obedience.

—To Civil Powers. See Magistrates.

—Partial Obedience condemned, James ii. 10, 11.

Objections against St Paul's Doctrine, answered, Rom. iii. 7, 8.  
vi. 1, &c.

Old, Things New and Old, Matth. xiii. 52.

—Old Things are passed away, 2 Cor. v. 17.

One, these Three are One, 1 John v. 7.

—God is One, Gal. iii. 20.

—Is one Spirit, 1 Cor. vi. 17.

—All one in Christ, Gal. iii. 28.

Once, ἀπαξ, ἀφαπαξ, the Emphatical Sense of it, Heb. ix. 26.  
vi. 4. x. 10. 1 Pet. i. 12. iii. 18, 20. Jude 3. Heb. vii. 27.

Off, them that are afar off, Eph. ii. 13, 17.

Offend, to offend others, Matth. xviii. 7. Luke xvii. 1. Rom. xiv.  
20, &c. 1 Cor. viii. 13. 2 Cor. vi. 3, &c. Matth. xviii. 6.  
Mark ix. 42.

—Christ a Rock of Offence, Offence of the Cross, Rom. ix. 33.  
Gal. v. 11. 1 Pet. ii. 8. 1 Cor. i. 23.

Oracles of God, 1 Pet. iv. 11.

Ordained to Eternal Life, Acts xiii. 48.

Ordained, Ordinance of God, Rom. xiii. 1.

—Fore-ordained, Ephes. ii. 10. 1 Pet. i. 20. Jude 4.

—Law of Ordinances, Ephes. ii. 15.

—Ordain Elders, Acts xiv. 23. Tit. i. 5.

Ostentation condemned, Matth. vi. 1, &c.

Overseers, Acts xx. 28. See Bishop.

Owe no Man any thing, Rom. xiii. 8.

Ours, i. e. Christians, Tit. iii. 14.

Oxen, Doth God take Care for Oxen, 1 Cor. ix. 9.

## P.

PALACE, Cæsar's, Phil. i. 13.

Parables, Why Jesus made use of them? Matth. xiii. 10, 11, 17.

—The several Parables of Christ. See Dr Clarke's Index to  
the Gospels, in Parables.

Parents

Pare  
Para  
Part

Pati  
I  
Path

L  
Paul

Pa  
A  
Co  
M  
Ro

Peace

Peac  
Ph  
Perfe

1.

2.

3.

Perish  
Permit  
Perfec  
Perfec

23.

12.

can

Ma

33.

Perform

Col

## I N D E X.

- Parents Duty, Ephes. vi. 4. Col. iii. 21. See Pref. to Eph. i. 1.  
Paradise, 2 Cor. xii. 2, &c. Luke xxiii. 43.  
Partake of the Lord's Table, of Devils, 1 Cor. x. 20, 21.  
— Of the Altar, ibid.  
Patience, Perseverance, Heb. iv. 15. x. 23. James v. 10, 11.  
1 Pet. iii. 14, 17, 18. iv. 1, 13, 19. See Suffering.  
Path, freight Paths, Heb. xii. 13. Matth. iii. 3. Mark i. 3.  
Luke iv. 2.  
Paul his Conversion, Acts Chap. ix. 22 & 26.  
— His Travels and Preaching, into Seleucia, Salamis, Cyprus,  
Paphos, Perga, Antioch, Acts xiii. Iconium, Lystra, Derbe,  
Acts xiv. 16. Troas, Philippi, Acts xvi. Athens, Acts xvii.  
Corinth, Acts xviii. Ephesus, Acts xix. Macedonia, Troas,  
Miletus, Acts xx. Jerusalem, Acts xxi. Cæsarea, Acts xxiii.  
Rome, xxvii.  
— His Trial before the Sanhedrim, Acts xxiii.  
— Before Felix, Acts xxiv.  
— Before Festus, Acts xxv.  
— Before Agrippa, Acts xxvi.  
— His Person described, 2 Cor. x. 10. Note, ibid.  
— His Epistles, why hard? 2 Pet. iii. 15, 16. See Saul.  
Peace, Grace and Peace, Gal. iii. 3. Ephes. i. 2. and elsewhere.  
— Peace of God, Phil. iv. 7, 9. Col. iii. 15.  
— Preaching Peace, Acts x. 36. Ephes. ii. 14, 15, 17.  
Peaceableness, it's Duty and Blessing, Matth. v. 9. 2 Cor. xiii. 11.  
Phil. iv. 9. James iii. 17, 18. See Unity.  
Perfect, Perfection, signifies,  
1. A compleat good Christian, Col. i. 28. Phil. iii. 15. Col. iv.  
12. iii. 14. Heb. vi. 1. xiii. 21. James iii. 2.  
2. Perfect Remission of Sins, Heb. ii. 10. x. 1, 14. ix. 9,  
vii. 11, 19.  
3. Future and perfect Happiness, Phil. iii. 12. Heb. v. 9. xi.  
4. xii. 23.  
Perish in the using, the Sense of it, Col. ii. 22.  
Permission, I speak by Permission, 1 Cor. vii. 6.  
Persecution, Persecutors.  
Persecution may be fled from, and prudently avoided, Matth. x.  
23. Ephes. v. 15, 17. Col. iv. 5.  
— Primitive Christianity a State of Persecution, 2 Tim. iii.  
12. Gal. iv. 29. 1 Thess. ii. 15. and elsewhere.  
— Must be patiently endured by every Christian when it  
cannot conscientiously be avoided, 2 Tim. iii. 12. 1 Pet. iii. 17.  
Matth. x. 33. xvi. 24. Luke xii. 9. Matth. x. 39. Luke xiv.  
33. See Suffering.  
Person, God no Respecter of Persons, Acts x. 34, 35. Gal. ii. 6.  
Col. iii. 25.

F f

Person

## I N D E X.

- Person, *Respect of Persons condemned*, James ii. 1, &c.  
Persuade Men, 2 Cor. v. 11.  
Peter, his Call to the Apostleship, John i. 41, 42.  
—His Confidence, Fall, and Repentance, Matth. xxvi. 33, 34, 51, 52, 69, 75.  
—His Preaching and Ministry, Acts i. 15. and Chapters i. ii, iii, iv, v, viii, and x.  
—How the Church was built upon him, Matth. xvi. 17, 18, 19. John i. 42.  
—Is reproved by Paul, Gal. viii. 11, &c.  
Pharisees, the Sect, Acts xxiii. 8. xxvi. 5. Matth. xv. 6. Luke xvi. 14. and elsewhere.  
Philip, Account of him, Acts vi. 5. viii. 5. xxi. 8, 9.  
Philosophy, vain Philosophy, Col. ii. 8.  
Philosophers dispute with Paul, Acts xvii. 18.  
Physician, beloved, Col. iv. 14.  
—Whole need no Physician, Matth. ix. 12.  
Pillar. See Truth.  
Place, to his own Place, Acts i. 25.  
Plant, planted, Rom. vi. 5. 1 Cor. iii. 6, 7, 8.  
Play, rose up to play, 1 Cor. x. 7.  
Point, offend in one Point, James ii. 10.  
Polygamy. See Divorce.  
Possession, the purchased Possession, Ephes. i. 14.  
Porch, Solomon's, Acts iii. 11.  
Potter, Power over the Clay, Rom. ix. 21.  
Power, the Sense of it, Acts i. 8. Luke xxi. 27. John i. 12; 1 Cor. ii. 4. 2 Tim. iii. 5.  
—Gospel is the Power of God, Rom. i. 16.  
Powers, Civil Powers. See Magistrates.  
—Powers, Principalities, &c. Ephes. i. 21. iii. 10. vi. 12. Col. i. 16. ii. 10. 1 Pet. iii. 22.  
Prayer, in general, how it ought to be performed.  
—Secretly, Matth. vi. 5, 6, 7.  
—Fervently, Matth. vii. 7, 8, &c.  
—Effectual fervent Prayer, what? James v. 15.  
—The Prayer of Faith, what? Ibid.  
—Prayer with the Spirit, what? 1 Cor. xiv. 15. James v. 15, 20. Jude 20.  
—In an unknown Tongue forbidden, 1 Cor. xiv. 15.  
Prayer for each other, Acts xiii. 15. 2 Cor. i. 11. 1 Thess. v. 15. 2 Thess. iii. 1. Heb. xiii. 18.  
—For all Men, 1 Tim. ii. 1. Every where, 1 Tim. ii. 8.  
—Some Men not to be prayed for, 1 John v. 16.  
—Christian Prayers are certain of Success, Matth. vii. 7, 8, &c. Luke xi. 6, 7, &c. James v. 15, 20. 1 John v. 16. iii. 21, 22. v. 14, 15.  
Prayer,

# I N D E X.

- Prayer, *the Lord's Prayer*, Matth. vi. 9, &c. Luke xi. 1, 2, &c.  
Priesthood of Christ, *the Divinity of it*, Heb. iii. 1, &c. iv. 14,  
15. and Chapters v, vii, viii, and ix.  
Predestination, *Predestination, signifies God's Purpose to call the Gentiles into the Christian Church*, Rom. viii. 29, 30. Eph. i. 5, 11. See Chosen.  
Presbyter, *i. e. Elder*. See Elder.  
Presbytery, 1 Tim. iv. 14. See Elder.  
Presence, *St Paul's Presence weak*, 1 Cor. x. 10.  
Pricks, *against the Pricks*, Acts ix. 5.  
Price, *bought with a Price*, 1 Cor. vii. 25.  
Prison, *Spirits in Prison*, 1 Pet. iii. 19, 20.  
Profession, *a good Profession*, 1 Tim. vi. 12, 13.  
Promise to Abraham, Gal. iii. 14.  
— *Of the Spirit*, ibid.  
— *Children of the Promise*, Gal. iv. 24.  
— *Receive the Promise*, Heb. x. 36. xi. 33, 39.  
Prophet, *Prophecy; how to be try'd and known*, Matth. vii. 15, 16, &c. 1 John iv. 1, &c. 1 Cor. xii. 3.  
Prophet and Prophecy, *in a large Sense*, Acts ii. 18. 1 Pet. i. 10. Acts iii. 24. x. 43. and elsewhere.  
— *In a particular Sense, signify either*,  
1. *To foretel future Events*, Acts xi. 27, 28. xiii. 1. xv. 32. xxi. 9. See 1 Cor. xi, xii and xiv Chapters.  
— *Or explaining foregoing Events*, Matth. xxvi. 68. Mark xiv. 65. Luke xxii. 64.  
2. *Teaching or Explaining the Ancient Scriptures*, Rom. xii. 6. See 1 Cor. Chapters xi, xii, and xiv.  
— *In a Language understood*, 1 Cor. xiv. 1, 3, 4.  
3. *Prayer, or singing Divine Hymns by Prophetick Inspiration*, 1 Cor. xi. 3, 5, 13. Luke ii. 32.  
Prophecies prove the Truth of Christianity, 2 Pet. i. 19, 20, 21.  
Propitiation, 1 John ii. 1, 2. iii. 16. iv. 10. See Blood.  
Proportion of Faith, what? Rom. xii. 6.  
Prove, the Sense of it, 1 Theff. v. 21. Rom. xii. 2. 2 Cor. xiii. 5. Gal. vi. 4. Heb. iii. 9. 1 Tim. iii. 10. Eph. v. 10.  
Providence, *Proofs and Instances of it*, Matth. x. 29, 30, 31. Acts xiv. 17. xvii. 27, 28.  
— *Ought to be relied on for all things necessary*, Matth. vi. 25, 26, &c. James iv. 13. 1 Pet. v. 7. Phil. iv. 6. 1 Cor. vii. 32.  
— *Ought not to be tempted by running ourselves upon needless Dangers*, Matth. iv. 6, 7. Eph. v. 17. Col. iv. 5.  
Punishment, *future, will be proportioned to Mens Sins*, Luke xii. 47, 48. Matth. xvi. 27. 2 Tim. iv. 14.  
— *Will be Eternal*, Mark xi. 44, 46, 48. Matth. xviii. 8. xxv. 41, 46. 2 Theff. i. 9. Jude 7.

## I N D E X.

- Publius, *Act*s xxviii. 7, 8.  
Purge, purged, Heb. ix. 14, 22, 23. x. 2. ix. 14. 2 Pet. i. 9.  
Pure, Tit. i. 15. ii. 14. 1 Tim. v. 22.  
Parity, it's Duty and Blessing, Matth. v. 8.  
Purifying, John iii. 25, 6.  
— Another Sense of it, *Act*s xv. 9.  
Purification of Mary, Luke ii.  
— Purification, *Act*s xxi. 26.  
Purpose, eternal Purpose, Eph. iii. 11.  
Put on Christ, Rom. xiii. 14.

### Q.

- QUE N C H not the Spirit, 1 Thess. v. 19.  
Questions, Jewish, foolish Questions, 1 Tim. vi. 4. i. 6. 2 Tim. ii. 23. Tit. iii. 9.  
— Proposed by the Corinthians to St Paul, and answered by him. See 1 Corinth, Chap. vii to xvi.  
Quiet, study to be quiet, 1 Thess. iv. 11. 2 Thess. iii. 12.  
— Quiet Spirit, 1 Pet. iii. 4.

### R.

- RAHAB, the Harlot, Heb. xi. 31. James ii. 25.  
Raised, for this cause have I raised thee up, Rom. ix. 17. See Resurrection.  
Ransom for all, 1 Tim. ii. 6.  
Received, the Sense of it, *Act*s xv. 4.  
— Receive ye one another, Rom. xv. 7.  
Redemption, Day of Redemption, Eph. iv. 30.  
— Of our Body, Rom. viii. 23.  
— Of the purchased Possession, Eph. i. 14.  
Redemption that is in Jesus. See Blood.  
Refreshing, Times of Refreshing, *Act*s iii. 19.  
Regeneration. See Born again.  
Rejoice in the Lord, Phil. iii. 2. iv. 4. 1 Thess. v. 16.  
Rejoicing, the Sense of it, James iv. 16.  
Religion, the main Design, the Sum and Substance of it, James i. 22, 27. Rom. xiv. 17. See Moral Obedience.  
— The infinite Importance and Advantage of it, Matth. vi. 33. ix. 43, 44, &c.  
Remember, the Sense of it, Heb. xii. 17.  
Remnant, Rom. xi. 5, 13. ix. 27.  
Repentance the Condition of the Gospel, Matth. iii. 8. iv. 17. Acts ii. 38. iii. 19, 26. See Moral Obedience.  
— Encouragements to Repentance, Matth. xviii. 12, 13, 14. Luke viii. 47. 2 Pet. iii. 9. 2 Cor. vii. 9, 10.  
Repentance, late Repentance, the Danger of it, Matth. xx. 6, 7. Luke

## I N D E X.

- Luke xxiii. 42. Dr Clarke's Note and Paraph. Luke xii. 58,  
59. xiii. 24, 25, &c. xxi. 34, 36.  
Report, a good Report, Heb. xi. 2, 39.  
— Of good Report, Phil. iv. 8.  
Reproach, concerning Reproach, 2 Cor. xi. 21.  
— Of Christ, Heb xi. 26.  
— Bearing his Reproach, Heb. xiii. 13. See Suffering.  
Reprobate, the Sense of it, 2 Cor. xiii. 5, 6. Tit. i. 16. Rom. i.  
25. 2 Tim. iii. 8.  
Reproof, a Duty, and how to be managed, Matth. vii. 3, 4, &c.  
xviii. 15, &c. 2 Tim. iv. 2. 1 Tim. v. 1. Tit. i. 13. ii. 15.  
Rest, the Sense of it, 2 Thess. i. 7.  
— Rest of God, what? Heb. iii. 11, 18. iv. 1, &c.  
Restitution of all Things, Acts iii. 21.  
Restitution for Injuries, Luke xix. 8.  
Resurrection of the Dead, taken for the future State in general,  
Matth. xxii. 30, 33. Mark xii. 25, 26, &c. Luke xx. 37, &c.  
Acts iv. 2. xvii. 18. xxiii. 6. 1 Cor. xv. 13. and elsewhere.  
Resurrection of Christ proved, Acts i. 3, &c. 1 Cor. xv. 3, 9.  
— Why not shewn to all the Jews, Acts x. 41.  
— Insisted on as the main Article of Christianity, Acts i. 22.  
ii. 32, 36. iii. 15. iv. 33. v. 30. x. 40. xiii. 30, 31. xvii.  
31. xxiii. 8, 6. xxiv. 15. Rom. i. 4. 1 Cor. xv. 12, &c.  
2 Tim. ii. 8. 1 Pet. i. 3. and elsewhere. See Ascension.  
— It assures us of our Resurrection, Rom. iv. 25. Eph. ii.  
1. 2 Thess. iv. 14. Col. ii. 12. iii. 1. 1 Pet. i. 3.  
Resurrection of our Bodies proved, and the Objections against it  
answered, 1 Cor. xv. 20, 21, &c.  
— The Time and Circumstances of it, 1 Cor. xv. 23, 35,  
&c. 1 Thess. iv. 16, 17.  
— Some taught the Resurrection was past, 2 Tim. ii. 18.  
Reward, future Reward will be proportionate to Mens Virtues,  
Matth. xvi. 27. x. 41. Luke xix. 15, 19. Matth. xiii. 12.  
1 Cor. iii. 8. 1 Cor. ix. 17, 18. and elsewhere. See Punishment.  
Revenge forbidden, Matth. v. 38, 39, &c. Luke vi. 27. ix. 54,  
55, &c. 1 Thess. v. 15. 1 Pet. iii. 9. Rom. xii. 19. and elsewhere.  
Revelation, the Sense of it, Gal. ii. 2. 1 Cor. xiv. 6, 26. Eph.  
i. 17.  
— God will reveal even this, Phil. iii. 15.  
— Revealed from Heaven, 2 Thess. i. 7.  
— Revelation of Jesus Christ, 2 Pet. i. 13.  
Riches, the Danger of them, Matth. xix. 23, 24. Mark x. 23.  
Luke xviii. 24. 1 Tim. vi. 9, 10. James v. 1.  
— The Uncertainty of them, James i. 11.  
— The true Use of them, 2 Tim. vi. 17, 18, 19. Luke xii. 33.  
F f 3 Riches,

## I N D E X.

Riches, *Riches of the World, of the Gentiles*, Rom. xi. 12.

Righteousness of God, of Man, hath variety of Acceptations.

1. Righteousness of God, signifies the same with *Justification, or the Method of Pardon and Salvation under the Gospel*, Rom. i. 17. iii. 21, 22, 26. ix. 30, 31. x. 4, 5, 6. 2 Cor. v. 21. Gal. ii. 21. iii. 6, 21. Phil. iii. 9. James i. 20. ii. 23. iii. 18. 1 Cor. i. 38. and elsewhere.

2. His Divine Justice in Rewards and Punishments, Acts xvii. 31. 1 Pet. ii. 23. and elsewhere.

Righteousness of Men signifies,

1. Moral Obedience, 2 Cor. vi. 7. Matth. v. 20. 1 Pet. ii. 24. 1 John ii. 29. iii. 7. Acts x. 35. Rom. vi. 13, 18, 19. Eph. iv. 24. 1 Tim. vi. 11. and elsewhere.

2. Liberality, 2 Cor. ix. 9, 10.

— And Mercy, Matth. i. 19. Acts x. 22.

— Righteous Man taken for a Christian, 1 Tim. i. 9.

3. Justice, Acts xxiv. 25. Tit. ii. 12.

Risen with Christ, Col. iii. 1. ii. 12. Rom. vi. 1, 12.

Robbery, the Sense of it, Phil. ii. 6.

Rock. See Stone. See Peter.

Room, upper Room, Acts i. 13.

Root of Bitterness, Heb. xii. 15.

Root and Branches, i. e. Jews and Gentiles, Rom. Chap. xi, xvi, xvii, xviii, &c.

Rulers of the Darkness of this World, Eph. vi. 12.

— Spiritual Rulers, Duty to them, Heb. xii. 17, 18.

Run in a Race, 1 Cor. ix. 25, 26.

— Him that willeth and runneth, Rom. ix. 16.

## S.

SABBATH, the Sense of it, Col. ii. 16.

— Sabbath-Day's Journey, Acts i. 12.

— The next Sabbath, Acts xiii. 42.

Sabbath, Lord of Sabbath, James v. 4.

Sacrament of the Lord's-Supper, 1 Cor. xi. 20, &c.

Sadducees, their Opinions, Matth. xxii. 23. to the 33d. Acts iv. 2. xxiii. 8.

Saints Sanctified, i. e. Christians, Acts v. 13. ix. 33. xx. 32. Rom. i. 7. xv. 2. xvi. 15. 1 Cor. i. 2. vii. 14. vi. 11.

Eph. i. 5. Phil. i. 1. Col. i. 4. and elsewhere.

Saints shall judge the World, 1 Cor. vi. 2.

— Perfecting of the Saints, Eph. iv. 12.

— Saints in Light, Col. i. 12.

Sanctification, Sanctified, signifies,

1. Chastity, Purity, 1 Thess. iv. 3, 4. Eph. v. 26.

2. Being

## I N D E X.

2. *Being made Christians, or dedicated to God, through Christ,* Acts xx. 32. 1 Cor. i. 2. Jude 1. 1 Cor. vi. 11. vii. 14. and elsewhere.
3. *It signifies also to Assist, Confirm, Cleanse, Pardon, or Consecrate,* John xvii. 17, 19. 1 Theff. v. 23. Rom. xv. 16. Heb. ix. 13.
- *And to make a Thing lawful,* 1 Tim. iv. 5.
- Salt, *Christians called the Salt of the Earth,* Matth. v. 13. Mark ix. 49, 50. Luke xiv. 34.
- *Seasoned with Salt,* Col. iv. 6.
- Samuel, mentioned Acts iii. 24.
- Satan, *to deliver unto Satan,* 1 Cor. v. 5. 1 Tim. i. 20.
- *Messenger of Satan,* 2 Cor. xii. 7.
- *Satan hindred us,* 1 Theff. ii. 18.
- *Working of Satan,* 2 Theff. ii. 9.
- Saul, *Account of him,* Acts vii. 58. viii. 1, &c. See Paul.
- Saviour. See Jesus.
- Save, Saved, *the Sense of it,* Acts ii. 40, 47.
- *All Israel shall be saved,* Rom. xi. 26.
- *All Men to be saved,* 1 Tim. ii. 4. iv. 10.
- *Scarcely be saved,* James iv. 18.
- *Salvation,* Heb. ix. 28. Acts iv. 12. Luke i. 69. Rom. x. 10. Eph. i. 13. Tit. ii. 11. and elsewhere.
- Saviour of Death, of Life, 2 Cor. ii. 16.
- Saying, *a faithful Saying,* 1 Tim. i. 15. iii. 1. iv. 9.
- School-master, *the Law a School-master,* Gal. iii. 24, 25.
- Science, *falsly so called,* 1 Tim. vi. 21.
- Scoffers, 2 Pet. iii. 3. Jude 8.
- Sea, *Baptized in the Sea,* 1 Cor. x. 1, 2.
- Seal, sealed, 2 Cor. i. 22. Eph. i. 13. iv. 30. See Spirit.
- *Having the Seal,* 2 Tim. ii. 19.
- *Sealed this Fruit,* Rom. xv. 28.
- *Of mine Apostleship,* 1 Cor. ix. 2.
- Searching diligently, 1 Pet. i. 10, 11.
- Season, *in Season, out of Season,* 2 Tim. iv. 2. See Time.
- Secret, *done in secret,* Eph. v. 12.
- See, seeing.
- *See no Man,* Acts ix. 7.
- *See Good,* Matth. v. 8. Heb. xii. 14.
- *Seeing, see not,* Luke viii. 10. Matth. xiii. 13.
- Seed, *Corruptible, Incorruptible,* 1 Pet. i. 23.
- *His Seed remaineth,* 1 John iii. 9.
- *The Seed, thy Seed,* i. e. Christ, Gal. iii. 15, 16. Heb. xi. 18.
- *Counted for the Seed,* Rom. ix. 8.
- Seem, Seemeth, *the particular Sense of it,* Mark x. 42. Luke viii. 18. 1 Cor. xi. 16, 22. Gal. ii. 2, 6, 9. Heb. iv. 1.

## I N D E X.

- Separate, Paul and Barnabas separated to the Ministry, *Acts* xiii. 1.  
Separated, the Sense of it, *Rom.* i. 1. *Gal.* i. 15.  
—Separate from Sinners, *Heb.* vii. 26.  
—Separate, i. e. Excommunicate, *Luke* vi. 22.  
Servants, or Slaves, their Duty, *Eph.* vi. 5. *Col.* iii. 22. *1 Tim.* vi. 1. *Tit.* ii. 9. *1 Pet.* ii. 18.  
Shake, shaken, *Heb.* xii. 26, 27. *Mark* xiii. 25. *Luke* xxi. 26.  
Shepherds, the Birth of Christ revealed to them, *Luke* ii. 8.  
—Christ the Shepherd, *John* x. 1, 17.  
Shrines, Silver, *Acts* xix. 24.  
Shipwreck of St Paul, *Acts* xxvii.  
Simon Bar Jonah, and Cephas, *John* i. 42.  
—Magus, *Acts* viii. 9, &c.  
Simplicity, *2 Cor.* i. 12. *Rom.* xii. 8. *2 Cor.* xi. 3.  
Sin taken for the Guilt of Sin, *Rom.* vii. 5, 8. *John* ix. 41.  
xvi. 8, 9. *Rom.* iii. 20. and elsewhere.  
—Sin, i. e. a Sacrifice for Sin, *2 Cor.* v. 21. *Heb.* ix. 28.  
—Sin, i. e. a notorious Sin, *1 Tim.* v. 20. *James* iv. 17.  
—*1 John* iii. 9.  
—The Degrees of Sin, *James* i. 15. iv. 17.  
—Sold unto Sin, *Rom.* vii. 14.  
—Dead in Sin, *Eph.* ii. 1, 5.  
—Take away Sin, *Heb.* x. 4. *1 John* iii. 5.  
—Sin wilfully, *Heb.* x. 26.  
—Forgiveness of Sin, *James* v. 15. *1 John* i. 9.  
—Hide a Multitude of Sins, *James* v. 20. *1 Pet.* iv. 8.  
—Sin unto Death, *1 John* v. 16, 17.  
—Become exceeding sinful, *Rom.* vii. 13.  
Sinner, why Christ conversed with Sinners, *Mark* ii. 16, 17.  
*Luke* v. 31. xv. 3, &c.  
Sinners, the Gentiles so called, *Matth.* ix. 10. *Mark* ii. 15.  
*Gal.* ii. 15. *Luke* vii. 34. and elsewhere.  
—Be found Sinners, *Gal.* ii. 17.  
Sion, Mount, *Heb.* xii. 22.  
Sinai, Mount, *Gal.* iv. 25.  
Sleep, let us not sleep, *1 Thess.* v. 6.  
—In Jesus, *1 Thess.* iv. 13, 14.  
—Sleeping, *Mark* xiii. 36.  
—Awake thou that sleepest, *Eph.* v. 14.  
Soldiers, their Duty, *Luke* xiii. 14.  
—Christian Soldiers. See Armour.  
Sons of God, *John* i. 12. *Rom.* viii. 14. *1 John* iii. 1, 2.  
Son of God, Christ so called, *John* i. 34. ix. 35. *Gal.* ii. 20.  
Son of Man, *Act.* vii. 56. *Matth.* xxiv. 27, 30. *Mark* xiii. 26.  
*Luke* xxi. 27. and elsewhere.  
Sorrow, godly, of the World, *2 Cor.* vii. 10.

## I N D E X.

- Sorrow, *not as others*, 1 Thess. iv. 13.  
Soothsaying. *See* Divination.  
Soul, *the great Concern of it*, Matth. xvi. 26. Mark viii. 37.  
—John vi. 27.  
Soul, i. e. *Life*, 1 Thess. ii. 8.  
—i. e. *Person*, Rom. xiii. 1. Acts vii. 14. xxvii. 37.  
—*Body and Spirit*, 1 Thess. v. 23.  
—*Dividing of Soul and Spirit*, Heb. iv. 12.  
Sound is gone out, Acts x. 18.  
Sound Words. *See* Form.  
Speaking, *Evil-speaking forbidden*, 2 Tim. iii. 2. James iv. 11.  
—1 Pet. iii. 9, &c.  
Speak, *being dead, yet speaketh*, Heb. xi. 4.  
—*Slow to speak*, James i. 19. 1 Pet. iv. 11.  
—i. e. *Teach*, 1 Pet. iv. 11.  
Speech, *rude in Speech*, 2 Cor. xi. 6. x. 10.  
—*Excellency of Speech*, 1 Cor. xxi. 4.  
—*Not the Speech, but Power*, 1 Cor. iv. 19.  
—*Sound Speech*, Tit. ii. 8.  
Spirit bath various Significations, denoting, sometimes,  
1. *The Holy Ghost*, 1 Cor. ii. 10, 11. Heb. ix. 14. 1 John v.  
6, 7, 8, and elsewhere.  
2. *The Extraordinary Gifts of the Spirit*, Rom. viii. 16, 11.  
1 Cor. xii. 3. and elsewhere.  
—*And Pretenders to the Spirit*, 1 John iv. 1, &c.  
3. *The Christian Religion, or the Spiritual Duties of it, as opposed to the Types and Figures of the Mosaical Law*, Rom. vii. 6. viii. 1, 2, 5, 9 Gal. iii. 3. and elsewhere.  
4. *The Spiritual Sense of Scripture, in Opposition to the Literal*, 2 Cor. iii. 17. John vi. 63. and elsewhere.  
—*Born of the Spirit*, John iii. 5, 6, 8. *after the Spirit*, Gal. iv. 29.  
—*Having not the Spirit*, Jude 19. *See* Hale's Tracts, pag. 67, 68, 69. in 12mo. Printed 1716.  
—*Spirit of Fear, of Power*, 2 Tim. i. 7.  
—*Sealed with the Spirit*, Eph. i. 13. iv. 30.  
—*Justified in the Spirit*, 1 Tim. iii. 16.  
—*Grieve not the Spirit*, Eph. iv. 30.  
—*Present in Spirit*, Col. ii. 5.  
—*Pressed in Spirit*, Acts xviii. 5.  
—*Bound in Spirit*, Acts xx. 22.  
—*Walk in the Spirit*, Gal. v. 16. Hale, *ibid.*  
—*Led by the Spirit*, Gal. v. 18.  
—*Fruits of the Spirit*, Gal. v. 21, &c.  
—*Sow to the Spirit*, Gal. vi. 8.  
—*Sword of the Spirit*, Eph. vi. 17.  
—*Spirit of his Mouth*, 1 Thess. ii. 8.

Spiritual

## I N D E X.

- Spiritual *Man*, *Men*, 1 Cor. ii. 15. and Chapters xii and xiii.  
— *Spiritual Things*, 1 Cor. ii. 13.  
— *Speak as unto Spiritual*, 1 Cor. iii. 1.  
— *Spiritual Gifts*, 1 Cor. Chapters xii, xiii and xiv.  
— *Spiritual Meat, Drink*, 1 Cor. x. 3, 4.  
Spiritually discerned, 1 Cor. ii. 4.  
Sports, *Jude* 12.  
Star, *his Star in the East*, Matth. ii. 2.  
Star of Remphan, *Act*s vii. 43.  
Star, *a Day-Star*, 2 Pet. i. 19.  
Stars, *wandering Stars*, *Jude* 12.  
Stealing forbidden, Eph. iv. 28.  
Stephen, *Account of him*, *Act*s vi. 8. and Chap. vii.  
Stoicks, *their Opinions*, *Act*s xvii. 18.  
Stone, *Corner-Stone, Rock*, *Act*s iv. 11. Eph. ii. 20. 1 Pet. ii. 6, 7, 8. See Peter.  
— *Living Stone*, 1 Pet. ii. 4, 6.  
Strangers, *the Sense of it*, 1 Pet. i. 1.  
— *Another Sense*, Heb. xiii. 2. 1 Tim. v. 10. 3 John 5.  
— *Strangers and Foreigners*, Eph. ii. 19.  
Straight, *in a Streight*, Phil. i. 23.  
Strait-Gate, *Matth.* vi. 13. *Luke* xiii. 24.  
Strangled *Things*, *Act*s xv. 20.  
Strong Christian, *what?* Rom. xv. 1. See Weak.  
Subjection. See Magistrate.  
Substance, *the Sense of it*, Heb. xi. 1. x. 34.  
Suffering for Religion's Sake, *a Duty amply to be rewarded*,  
Matth. v. 10, 11, 12. Mark viii. 38. ix. 43, &c. Luke ix. 24, &c. xii. 49, 51, 52, 53. Luke vi. 21, 22, 23. xviii. 29, 30. Mark x. 28, 29, 30. John xii. 25, 26. xv. 18, 19, 20. *Act*s xiv. 22. See Persecution.  
Sufficient, *the Sense of it*, 2 Cor. ii. 16. iii. 5.  
Sun and Moon, *the Sense of it*, *Act*s ii. 19, 20. *Luke* xxi. 25.  
Sunday the Christian Sabbath, *Act*s xx. 7.  
Superstition, *Act*s xvii. 22.  
Swearing. See Oath.  
Swear by himself, Heb. vi. 17.  
Swine, *Matth.* viii. 31, 32.

## T.

- TABLE, *Serve-Tables*, *Act*s vi. 2.  
— *Lord's Table*, 1 Cor. x. 21.  
— *Fleshy Tables*, 1 Cor. iii. 3.  
— *Table a Snare*, Rom. xi. 9.  
Tabernacle of David, *Act*s xv. 16.  
Tabernacle described, Heb. ix. 1, 2, &c.

Taught

## I N D E X.

- Taught of God, 1 Thess. iv. 9.  
Taxing mentioned, Luke ii. 1. Acts v. 37.  
Teach, Teachers, Teaching.  
Teachers, false, how to be known, Matth. vii. 15, 16, &c.  
1 John iv. 1. 1 Cor. xii. 3. See Prophet.  
— False Teachers described, 2 Pet. i. &c. Jude. 1 John ii. 18, 24.  
Teaching, the Sense of it, Rom. xii. 7. Acts xiii. 1. Ephes. iv. 11. 1 Cor. xii. 29.  
Temperance enjoined, 2 Pet. i. 6. Tit. i. 8. ii. 2. See Drunkenness and Uncleanness  
— Temperate in all Things, 1 Cor. ix. 25.  
Temple, The Worship of the Jewish Temple was not intended to be of perpetual Obligation, Acts vii. 46, 50. Heb. ix.  
— The Apostles attended the Temple Service, Acts ii. 46. iii. 1.  
— Christians called the Temple of God, 1 Cor. iii. 16, 17.  
2 Cor. vi. 16. 1 Pet. ii. 4, 5, and elsewhere.  
— Sitteth in the Temple of God, 2 Thess. ii. 4.  
Tempt, tempted.  
— To tempt God, Acts v. 9. xv. 10. Luke iv. 12. 1 Cor. x. 9.  
— Tempted, i. e. Try'd, Mark xii. 15. John viii. 6. and elsewhere.  
— Tempted, i. e. actually drawn into Sin, James i. 3, 14, 15.  
1 Thess. iii. 5. Gal. vi. 1. 1 Cor. vii. 5. and elsewhere.  
— Temptation, i. e. Affliction, Persecution, Luke viii. 13.  
James i. 2, 12. 1 Pet. i. 6. Heb. ii. 18. iv. 15. xi. 37. and elsewhere.  
— The Benefit of them, James i. 3, 12.  
Testament, Testator, Heb. vii. 22. ix. 15, &c. Gal. iv. 15.  
2 Cor. iii. 6, 14.  
Testimony, for a Testimony, Matth. viii. 4. Mark i. 44. Luke v. 14. Matth. x. 18.  
— Testimony of Jesus Christ, 1 Cor. i. 6. ii. 1.  
Thanksgiving, received with Thanksgiving, 1 Tim. iv. 3, 4.  
1 Cor. x. 30.  
Theatre at Ephesus, Acts xix. 31.  
Thief, the Case of the Penitent Thief, Luke xxiii. 39, 43.  
— Theft. See Stealing.  
— Thief in the Night, 2 Pet. iii. 10. 1 Thess. v. 2.  
Thessalonica, Paul there, Acts xvii. 1.  
Theudas, Acts v. 36.  
Thing, some better Thing, Heb. xi. 39.  
— Things in Heaven and Earth, Ephes. i. 10. Col. i. 20.  
Thorn in the Flesh, what? 2 Cor. xii. 7.  
Thousand, three thousand Converted, Acts ii. 41.  
— Thousand Years as one Day, 2 Pet. iii. 8.

Thrones,

## I N D E X.

- Thrones, Principalities, Powers, Col. i. 16. *See Powers.*  
'Till. *See Until.*  
Times, *Times.*  
— *Times and Seasons*, Acts i. 7. 1 Theſſ. v. 1.  
— *In his Time*, 1 Tim. vi. 15.  
— *In due Time*, 1 Tim. ii. 6. Tit. i. 3.  
— *Fulness of the Time*, Gal. iv. 4.  
— *The last Times*, 1 Pet. i. 5, 20. 1 John ii. 10. Jude 18.  
1 Tim. iv. 1. *See Days.*  
— *Redeeming the Time*, Ephes. v. 16. Col. iv. 5.  
Timothy mentioned, Acts xvi. 1. Heb. xiii. 23.  
Together, *the Sense of it*, Acts ii. 44.  
Tongue, *Tongues.*  
— *Gift of Tongues conferred*, Acts ii. 4, &c.  
— *Cloven Tongues*, ibid. ver. 3.  
— *Speaking with Tongues*, 1 Cor. Chap. xiv.  
— *Prayer in an unknown Tongue forbidden*, 1 Cor. xiv.  
Tongue, *the good and bad Use of it*, James i. 26. and Chap. iii.  
Touch, *not to touch a Woman*, 1 Cor. vii. 1, &c.  
Touch not, taste not, Col. ii. 21.  
Town-Clerk, *What?* Acts xix. 35.  
Traditions, *Jewish*, Matth. xv. 2. Mark vii. 9, 13. Col. ii. 8.  
1 Pet. i. 18. Gal. i. 14.  
Traditions of the Apostles, *the Sense of it*, 2 Theſſ. ii. 15. iii. 6.  
2 Cor. xi. 2.  
Transgression, *because of the Transgression*, Gal. ii. 18.  
Transgressor, *make myself a*, Gal. iii. 19.  
Transposition of the Text, Acts v. 12, 14.  
Transferred to myself, 1 Cor. iii. 16.  
Travels of St Paul. *See Paul.*  
Trembling, *Fear and Trembling*, Ephes. vi. 5. Phil. ii. 12.  
1 Cor. ii. 3. 2 Cor. vii. 15.  
— *Devils believe and tremble*, James ii. 19.  
Tribute to be paid, Matth. xvii. 24, 27. Rom. xiii. 6, 7. Matth.  
xxii. 17, 21.  
Trump of God, 1 Theſſ. iv. 16: 1 Cor. xv. 52.  
Truth, *the Gospel called Truth*, John i. 14, 17. v. 33. viii. 32.  
Rom. viii. 20. Gal. v. 7. Epheſ. vi. 14. 1 Tim. ii. 4. James  
v. 19. and elsewhere.  
Truth in Christ, *i. e. the Christian Doctrine*, Rom. ix. 1 Eph.  
iv. 21, 25.  
— *What is Truth*, John xviii. 38.  
— *Of the Truth, in the Truth*, John xviii. 37. 1 John iii. 19.  
1 John ii. 21.  
— *Pillar and Ground of Truth*, 1 Tim. iii. 15.  
— *Truth signifies Fidelity*, Rom. iii. 7. Epheſ. v. 9.

Try

## I N D E X.

*Try the Things that are Excellent*, Phil. i. 10.

—*The Spirits*, 1 John iv. 1. *Fire shall try Work*, 1 Cor. iii. 13.

Trial, *fiery*, 1 Pet. iv. 12. 1 Pet. i. 7.

### V.

**VAIN**, *in vain*, 1 Theff. ii. 1.

—*In their Imaginations*, Rom. i. 21.

—*Vain Deceit*, Col. ii. 8. *Vain Conversation*, 1 Pet. i. 18.

**Vanity**, *Idolatry so called*, Acts xiv. 15. Rom. viii. 20.

—*Vanity of their Minds*, Ephef. iv. 17.

**Veil**, *Womens Veil*, 1 Cor. xi. 15, &c.

—*Veil of the Temple*, Matth. xxvii. 51. Mark xv. 38.

—*Veil on their Hearts*, 2 Cor. iii. 14, 15, 16.

—*Within the Veil*, Heb. vi. 19.

**Vessel chosen**, Acts ix. 15. See Chosen.

—*Vessels of Wrath, of Mercy*, Rom. ix. 22, 23.

—*Possess his Vessel in Sanctification*, 1 Theff. iv. 4.

—*A Vessel unto Honour*, 2 Tim. ii. 20, 21.

—*The weaker Vessel*, 1 Pet. iii. 7.

—*Treasure in Earthen Vessels*, 2 Cor. iv. 7.

**Vine**, *Christ the Vine*, John xv. 1, 4, &c.

—*The Church a Vineyard*, Matth. xx. 1, &c. Mark xii. 7, &c.

Luke xx. 9. xiii. 6.

**Vinegar offered to Jesus**, Luke xxiii. 36.

**Viper on St Paul's Hand**, Acts xxviii. 3.

—*Generation of Vipers*, Matth. iii. 7.

**Vision**, Peter's, Acts x. 9, &c. xi. 4, &c.

—Paul's, Acts xvi. 9. xviii. 9.

**Virgins**, *Virginity*, 1 Cor. vii. 25, 26, 36, 37.

**Virtue**, i. e. *Courage*, 1 Pet. ii. 4, 5.

**Unbelief**, concluded all in, Rom. xi. 32. See Infidelity.

**Uncleanness forbidden**, Matth. v. 27, &c. 1 Cor. Chap. v. and vi.

1 Theff. iv. 3. Ephef. v. 3. Col. iii. 5. Heb. xiii. 4. See Fornication.

**Unity enjoined**, 1 Cor. Chap. xii. Phil. ii. 1, 2, &c. Col. iii. 5. See Peaceableness.

**Unprofitable**, *the Sense of it*, Heb. xiii. 17. Ephef. v. 11.

**unction**, 1 John ii. 20, 27. See Anointing.

**Unreasonable Men**, 2 Theff. iii. 2.

Until *τέως*, *διχρόνι*, *the Extent of it*. Note on Rom. v. 13.

**Utterance**, *the Sense of it*, 1 Cor. i. 5. 2 Cor. viii. 7. Eph. vi. 19. Col. iv. 3.

**Uttered**, *hard to be uttered*, Heb. v. 11.

—*Groanings which cannot be uttered*, Rom. viii. 26.

—*Not lawful for a Man to utter*, 2 Cor. xii. 4.

**Vow of the Nazarites**, Acts xviii. 18, 21. xxiii. 24.

WAGES,

# I N D E X.

## W.

- WAGES of Sin, Rom. vi. 23.  
— Of Unrighteousness, 2 Pet. ii. 15.  
— Taking Wages, 2 Cor. xi. 8.  
Waiting of Christ, 2 Thess. iii. 5.  
Wall, whitened Wall, Acts xxiii. 3.  
— Middle Wall, Ephes. ii. 14.  
Wanton, wax Wanton, 1 Tim. v. 11.  
Warfare, i. e. the Ministry, 2 Cor. x. 3, 4. 1 Tim. i. 18.  
Washing, preparatory to Burial, Acts ix. 37.  
— Washing, i. e. Baptism, Ephes. v. 26. Tit. iii. 5.  
Way, all of this Way, i. e. this Profession, Acts ix. 2. xxiv. 22.  
— New and living Way, Heb. x. 20.  
Water, out of the Water, in the Water, 2 Pet. iii. 5.  
— Came by Water, 1 John v. 6.  
— Water and Blood, ibid.  
— Plant and Water, 1 Cor. iii. 6, 7, 8.  
Weak in the Faith, weak Brother, Rom. xiv. 1, 2. Rom. xv. 1.  
2 Cor. xi. 28. 1 Thess. v. 14. 1 Cor. viii. 7, 12. ix. 22.  
and elsewhere.  
Weak, i. e. accounted so by others, 1 Cor. i. 27. 2 Cor. xii. 10. xiii. 9.  
Weakness, i. e. natural Infirmities, or Sufferings, 2 Cor. xii. 9.  
10. 1 Cor. xv. 43. Heb. xi. 34.  
— Weakness of God stronger than Men, 1 Cor. i. 25.  
— Christ crucified through Weakness, 2 Cor. xiii. 4.  
Weep as though they wept not, 1 Cor. vii. 30.  
Weep with them that weep, Rom. xii. 15.  
— Blessed are ye that weep, Luke vi. 21.  
West, South-West and North-West, Acts xxvii. 12.  
Wicked One, one Sense of it, 2 Thess. ii. 8.  
— Another, 1 John iii. 12.  
Widows indeed, 1 Tim. v. 3, 4.  
— Concerning Widows, 1 Cor. vii. 8.  
Willeth, not of him that willeth, Rom. ix. 16.  
Will-Worship forbidden, 2 Col. ii. 23.  
Wine, full of new Wine, Acts ii. 13.  
Wink, God winked at, Acts xvii. 30.  
Wisdom, the Sense of it, James i. 4. iii. 13, 15, 17.  
Wisdom of God, 1 Cor. i. 21, 30.  
— Spirit of Wisdom, Eph. i. 17.  
— Man's Wisdom, 1 Cor. i. 17, 18.  
— Fleshy Wisdom, 2 Cor. i. 12.  
Wise Men, after the Flesh, 1 Cor. i. 2, 6, 27.  
Wist, I wist not, Acts xxiii. 5.  
Witchcraft, what? Gal. v. 20.

Without

## I N D E X.

Without, *them that are without*, 1 Cor. vii. 30. Col. iv. 5.

— 1 Theff. iii. 7.

With-holdesth, 2 Theff. ii. 5.

Wives Duty, Eph. v. 22. Col. iii. 18. 1 Pet. iii. 1.

— Husband of one Wife, 1 Tim. iii. 12.

Women in Publick Assemblies, 1 Cor. xi. 16. xiv. 34.

— Their Habit, Modesty, &c. 1 Theff. ii. 9, &c.

Word, Words of God, 1 Theff. iv. 5. and elsewhere.

— Form of sound Words, 2 Tim. i. 13.

— Word spoken by Angels, Heb. ii. 2.

— Word of God, ἀργον, Heb. iv. 12, 13. xi. 3.

— The engrafted Word, James i. 21.

— Not in Word, but in Power, 1 Cor. iv. 20.

Words must be accounted for, Matth. xii. 36, 37.

— Signify Things, Acts xi. 14. 1 Theff. iv. 18.

Work, Works, Working.

Work of God, John vi. 28.

— Wonderful Works of God, Acts ii. 11.

Worketh, to will and to do, Phil. ii. 13. Heb. xiii. 21.

Worketh effectually, 1 Theff. ii. 13.

Works signify the Jewish Religion and Ceremony, Rom. iii. 27.

xi. 6. Eph. ii. 9. Rom. iv. 2, 6. Gal. ii. 16. iii. 1.

— Good Works, i. e. Charity, Acts ix. 36. 1 Tim. v. 10.

See Doing.

— Good Works, i. e. a good Office, 1 Theff. iii. 1.

— Good Works, i. e. Obedience to Magistrates, 2 Theff. iii. 1.

— Good Works, i. e. Moral Obedience, James ii. 14, 26. See Moral.

— Dead Works, Heb. ix. 14.

— A short Work, Rom. ix. 28. Him that worketh, Rom. iv. 4, 5.

World, this World, and that which is to come, Ephes. i. 21.

— All the World, Col. i. 6, 23. Luke ii. 1.

— Present evil World, Gal. i. 4.

— Before the World began, 1 Theff. i. 9. 2 Theff. i. 2.

— World to come, i. e. the Gospel State, Heb. ii. 5. vi. 5.

— End of the World, Heb. ix. 26. See End.

— Made the Worlds, Heb. i. 2.

— The World is to be burnt, 2 Pet. iii. 10, 11, 12.

Worldly-mindedness forbidden, Matth. vi. 19, &c. Luke vi.

24, &c. xii. 15, 16, &c. xvi. 13, 19, &c. Luke xii. 22,

34. 1 John ii. 15, 16, 17. James iv. 4. See Riches.

Worldly Men, how to be imitated, Luke xvi. 1, &c.

Worm dieth not, Mark ix. 44, &c.

— Eaten of Worms, Acts xii. 23.

Worship, several Senses of, as applied to God, or Men, Luke xiv.

10. xviii. 26. compared with John iv. 20. Luke iv. 7. and  
innumerable other Places.

Worship,

## I N D E X.

Worship, *a Worshipper of God*, Acts xviii. 7. xvi. 14.  
—*Will-Worship*, Col. ii. 23.

Wrath. *See Anger.*

Wresting the *Scriptures*, 2 Pet. iii. 16.

Writing, *Hand-writing of Ordinances*, Col. ii. 14.  
—*Hand-Writing*. *See Hand.*

## Y.

YEA, *Yea and Nay*, 2 Cor. i. 17, 18, 19, 20. Matth. v. 32.

Yesterday, *to Day, and for Ever*, Heb. xii. 8.

Yokefellow. *Phil.* iv. 3.

Young, *younger Men, young Men*, 1 John ii. 13, 14. 1 Pet. v. 4, 5. 1 Tim. v. 1.

—*Let him be as the Younger*, Luke xxii. 26.

—*Younger Women*, 1 Tim. v. 2. xi. 14.

—*Elder shall serve the Younger*, Rom. ix. 12.

## Z.

ZACCHEUS, Luke xix. 1, &c.

Zion, *Mount Zion*, Heb. xii. 22.

Zeal, *Zealous*, Gal. iv. 18. Rom. x. 2.

## F I N I S.



32.

t. v.

33